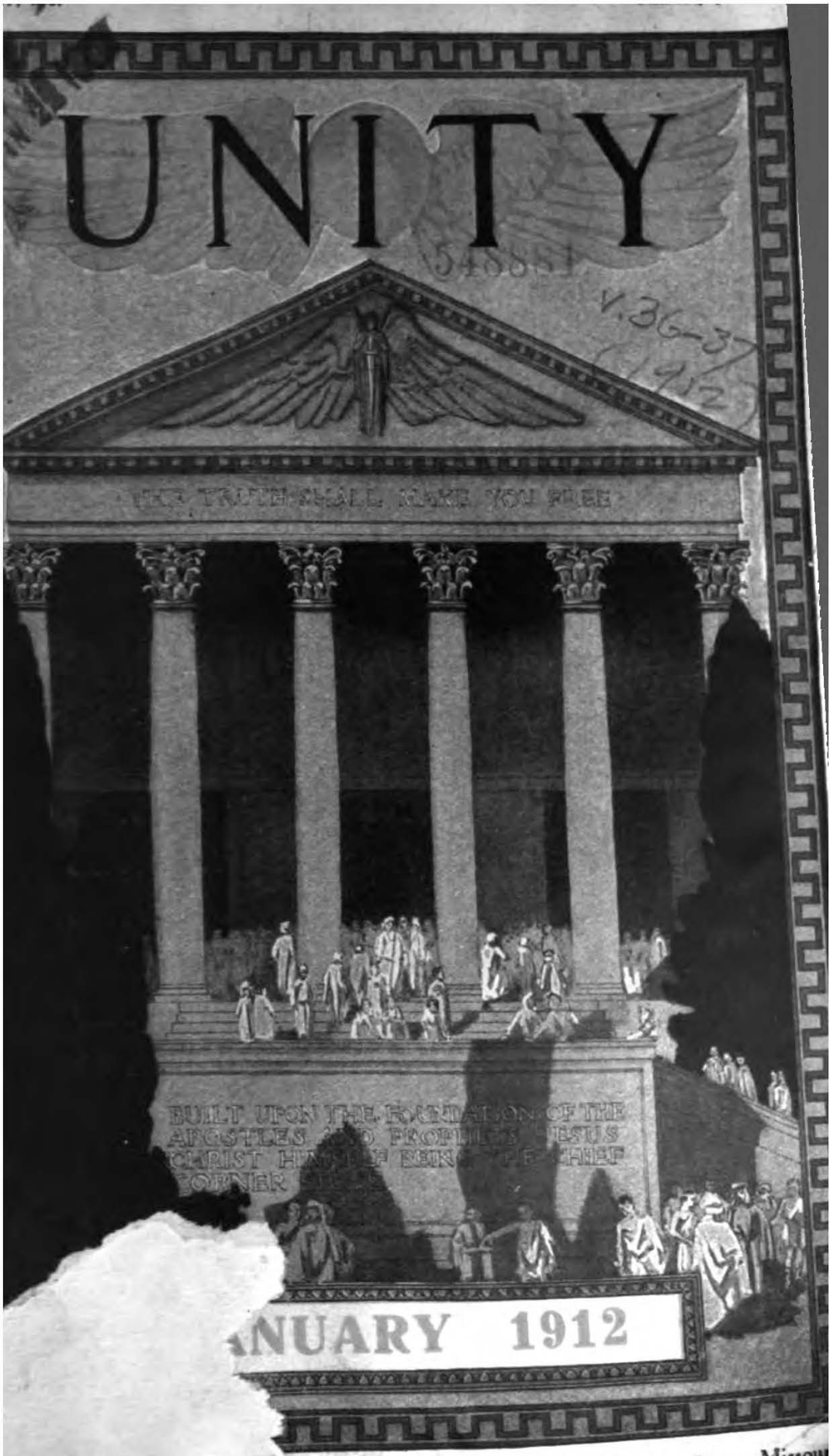


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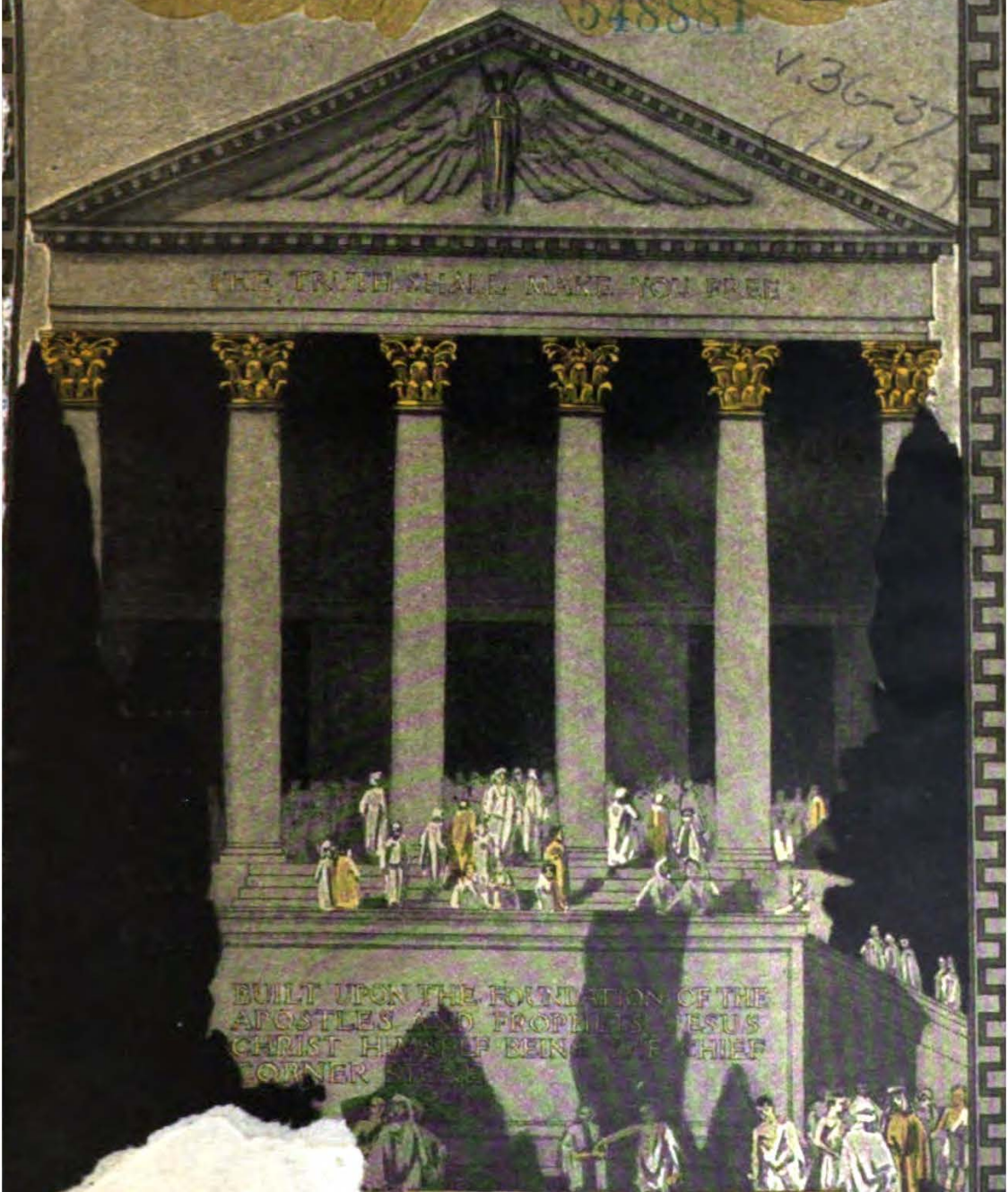
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BE STILL AND KNOW THAT I AM GOD

VOL. XXXVI KANSAS CITY, MO., JANUARY, 1912 No. 1

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STUDY MIND

CHARLES FILLMORE

I say "An idea comes to me." Where did it come from? It must have had origin of character like unto it. Ideas are not visible to the eye, they are not heard by the ear, nor felt, nor tasted, yet we talk about them as having existence. We recognize that they live, move, and have being in a realm which we term the mind.

This realm of mind is accepted by everybody as in some way connected with the things that appear, but because it is not describable in terms of length, breadth and thickness, it is usually passed over as something too vague for consideration.

But those who take up the study of this plane of causation called mind, find that it can be analyzed and its laws and modes of operation understood.

To be ignorant of mind and its laws is to be a child playing with fire, or a man manipulating powerful chemicals without knowing their relation one to another. This is true universally, and all who are not learning about mind are in like danger, because all are dealing with this one great cause from which comes forth all the conditions that appear in our lives and the lives of all men and women. Mind is the one reservoir from which we draw all that which we make up into our world, and it is through its laws that we form our souls. Hence nothing is so important as a knowledge of mind, its inherencies and the mode of their expression.

The idea that mind cannot be understood is fallacious. Man is the expression of mind, dwells in mind, and may

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know more clearly and definitely about mind than about the things that appear in the phenomenal world.

It is only from the plane of mind that one can know truth in an absolute sense. That which we pronounce truth from the plane of appearance is relative only. The relative truth is constantly changing, but the absolute Truth endures; and what is true to-day always was and always will be true.

It does not require scholastic culture to study mind. People who do not even know how to read or write may be very adept in the realm of Pure Mind. It does not follow that he who talks most fluently about Mind knows the most. He may theoretically perceive the underlying principles without realizing their working factors in his own being.

Mind is not language; mind is not formulation. These are outgrowths of mind; they are man's way of communicating to his fellow man his concepts of mind. Thus very simple people, from the world's standpoint, frequently know a great deal about Mind and its operation which they have been unable to express in language.

Women as a rule know more about Pure Mind on its own plane than men, because they trust that inner faculty of pure knowing called intuition more fully than men. The medically wise of the world to-day cannot comprehend how a quiet little woman who knows nothing about physiology or medication can sit down beside their dying patients and bring them back to health without apparently doing anything. And they never will know until they delve behind that knowledge of externality and learn mind to mind the workings of Spirit.

Some people confound that realm of formulated knowledge about things, termed intellect, with Pure Knowing. Intellect and its plane of appreciations are as far removed from Pure Mind and its ideas as is the realm of matter from that of Spirit.

The same essences of being enter into both, but wisdom is sadly deficient in the intellectual realm. It has formulated its conclusions from the sense side of existence, in-

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stead of from the soul side, and they are as divergent as night from day.

No one can know about the potentialities of Mind and how they are made manifest, except from a study of Mind itself, without any reference whatever to things or their relations.

One may logically deduce a system of Being from abstract intellect reasoning, but it will lack the living fire that accompanies Pure Mind.

Those who study Mind know the same things; and though they be dumb, they enjoy the communion that ever goes on in thought. No one should for a moment imagine that because he or she lacks the technical education of the world that they are therefore not fitted to study the science of Mind. No matter how ignorant you may be of the world's ways, or God's ways, if you will give your mind to the attention of the One Mind, you shall in due season become wise. This great law of mind and mind recognizing each other and flowing together in unbroken wisdom has been known in all ages and among all peoples. The Scribes and Pharisees who knew the life and lack of scholastic advantages of Jesus the carpenter's son exclaimed in amazement, "How knoweth this man letters, having never learned?"

Mind is the great storehouse of God from which man draws all his supplies. If you manifest life, you are confident that it had a source. If you show forth intelligence you know that somewhere in the economy of Being there is a fount of intelligence. So you may go over all that goes to make up your being and you will find that its factors rest upon and draw their sustenance from an invisible, and to your present understanding, incomprehensible source.

That source we term Mind, because it is in that relation to your comprehension which that term best locates it. Names are arbitrary, and we should not stop in their limited territory to note the differences which may arise over their technical use. We want to get at the *substance* which they mention.

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Thus we say this invisible plane of cause is Mind because it is of like character with that movement within our consciousness which we call our minds. Mind is many fold in its manifestations. It constitutes all that appears. Not that the character of all that appears is to be laid to the volition of Mind—no, but that there enters into everything that appears some of the factors of Mind. This is why it is so important to know about Mind, and how its potentialities are made manifest by man.

We find that there are a few fundamental principles underlying all manifestation, and through their various combinations the universe is made up.

The first is Life.

The second is Love.

The third is Substance.

The fourth is Intelligence.

On this planet we have the most external symbols of these qualities of mind. The earth represents that inner substance which may be known only by the mind, because it has its origin on that plane. All manifest action termed the living, is the external representation of that inner energy termed life.

Love is shadowed forth in the pure affection of the soul.

Intelligence is made apparent in the use to which man puts all the other qualities. If he uses them sparingly, he lacks life and intelligence. If he uses them freely, but ignorantly, the effects are disastrous. So we know that that which we term Mind is the reservoir of the universe and man, and that in it is stored up all that we may desire. So it behooves us to study this Great Reservoir and learn its laws.

We call it Mind because through our study it has disclosed to us a quality which is not apprehended by those who study it in its abstract or phenomenal aspect. The physical scientist tells us that there is a universal energy from which all motion, light, heat, color, etc., has its origin; that this energy does not partake of the limitations of any of the many effects of which it is the cause, but is supreme

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over them all. This universal source of the phenomenal world they have called the Universal Ether.

We claim that what they have discovered is the Power side of God, and that there is another factor which they have not discovered, but which is associated with the Universal Energy. That factor is *intelligence.* They admit that there is evidence of design in the varied and beautiful manifestation of this Universal Ether, but they are at loss how to make the acquaintance of this Intelligent One. To know this mover upon the substance and energy of the universe is what our system of mind development teaches. It instructs you how to acquaint yourself with the *knowing* quality of Mind and through that to move upon the substance and life of the universe and bring them into harmonious relations in your body and affairs. This is something the most learned physical science teacher has not attempted, and a field of discovery which he has not yet launched forth upon. In fact but few of the materialistic school have ever caught the first ray of this light. They have, 'tis true, longed to know more about the wisdom of the Creator, but it does not seem to have dawned upon them that the *wisdom* of God is just as much present everywhere as the force and substance. They have tested by all the methods known to their science, the many elements of the formed and formless earth and air, and noted the methodical and orderly workings of each under certain conditions. These they have called molecular attraction, repulsion, polarity, etc. Some have said that every atom of matter is apparently intelligent; but as these atoms do not speak their particular language, they have taken for granted that they could not hold converse with them on the plane of intelligence.

This is where we have set up a study that makes a living center of intelligence, as well as life and substance, of every atom of the universe.

We claim that man may ask on its plane of comprehension the secret which the molecule or the mountain holds and it will reveal itself to him. This is the communication of Mind unto mind; hence we call one of the universal un-

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derlying causes of existence Mind, and study it from that basis.

God is Mind, and man made in the "image and likeness" of God is Mind, because there is but one Mind, and that the mind of God. The sense consciousness thinks it has a mind of its own and that it creates thought from its own inherent substance. This is a suppositional mind that passes away when the One and Only real Mind is revealed. This one and only Mind of God which we study is the only creator. It is that which originates all that is permanent; hence it is the source of all reality. Its creations are of a character hard for the sense man to comprehend, because his consciousness is cast in a plane of dimension and time. These are changeable and transient, while the creations of the One Mind are substantial and lasting. But it is man's privilege to understand the creations of the One Mind, for it is through them that he makes his world. The creations of the One Mind are ideas. The ideas of God are potential energies waiting to be set in motion through proper formative vehicles. The thinking faculty in man is such vehicle, and it is through this that the visible universe has existence. Man does not create anything, if by this term is meant the producing of something from nothing; but he does make the formless up into form; or rather it is through his conscious co-operation that the One Mind forms its universe. Hence, the importance of man's *willing* co-operation with God in every thought, because unless he is very wise in his thinking, he may be sending forth mal-formations that will cause both himself and the universe trouble.

Thinking is a process in Mind by and through which the abstract is made concrete. It is the process of working up into things those ideals in the One Mind which are not things. God does not see things nor conditions as man sees them, except through the thinking faculty in man, which man stands for in the Godhead.

The ideas of Divine Mind are whole and complete in their capacity to unfold perpetually greater and more beautiful forms according to the thinking capacity in man. Man

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catches mental sight of an idea in Divine Mind and proceeds to put it in terms comprehensible to his plane of consciousness. All ideas have their origin as *clues* in the Divine Mind, but their character as unfolded by man depends entirely upon his acquaintance with God. The idea of a house as formulated by man varies all the way from a wigwam to the most magnificent temple. The original idea of a house, as it exists in God's mind, cannot be anything less than the perfected consciousness of man, of which his body is a symbol. This is the temple built without sound of hammer, and it is the only temple acceptable to God.

No man can acceptably serve God or do his will until he understands the fundamental principles of thinking and how thoughts are made manifest as forms or states of consciousness. This is revealed by the Father to every one who seeks to know his law and to follow it. When man has thus sought the Father with eye single to his guidance, he begins to *know* that certain relations exist between him and the Father, and that only through observance of those relations can he come into harmony with God and do his will.

The idea of man separated in consciousness from Divine Mind is that he was arbitrarily created by God, who could, or could not, have created him, and that not being responsible for his existence, he has a perfect right to be rebellious and petulant if hardships come into his life. This is a childish view of the great plan of creation, in which man is such an important factor. It is only when man becomes meek and lowly—an obedient receptacle for the spirit of God, that he sees the Divine scheme of creation and his place in it. Then he becomes a willing co-operator, because his understanding accepts the law as it is and knows that it cannot be changed by either God or man. They are so intimately linked together that the harmony of existence depends upon a mutual understanding. When this is established by man's willing obedience, and acceptance of his part of the work, a new order of things is set up, and a new creation inaugurated. The first step in this new order is the realization by man that he is sent into the world to do a

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specific work. As Jesus said at the age of twelve, "Wist ye not that I must be about my Father's work?" and in his last prayer are these words, "I have finished the work which thou gavest me to do."

The Father has sent each one of us out to do a certain work. Are we doing that work? Have we asked what it is? Or are we aimlessly wandering about the earth trying to find satisfaction in the fleeting things of sense?

"Ye shall know the Truth and the Truth shall make you free."

That Truth is the relation of man to God, and how creation is carried forward. That relation is, in one sense, as Father and child; in another it is creator, creative instrument, and creation manifest. Man stands as the instrument of God through which His potentialities are brought into visibility. As such instrument he stands in a measure a dictator as to how it shall be done. That is, he has discretionary power, or free will. Freedom of will is illusionary, however, because if man wills to carry on creation in defiance of the Divine Plan and order, his creations in due time fall into chaos through lack of coherency. God fixes the plan of the structure and gives into the hands of man all the materials for building. Man may also know the plan and build under its instructions, or he may go ahead without consulting the plan. Humanity has built age after age only to find that its structures do not endure. They are faulty because the Divine Plan has not been consulted by the builder.

Mind is the storehouse of ideas. Man draws all his ideas from this omnipresent storehouse. The ideas of God, heaven, hell, devils, angels, and all things have their clue in Mind. But their *form* in the consciousness depends entirely upon the plane from which man draws his mental images. If he gets the clue of the character of God and then proceeds to clothe that clue-idea with images from without, he makes God a mortal. If he looks within for the clothing of his clue-idea he *knows* God to be the Omnipresent Spirit of existence.

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If man gets the clue-idea of heaven and hell and devils and angels, and looks without for clothing for his idea, he makes a location in the skies and calls it heaven, and another under the earth and calls it hell. But if he goes to the Father for information he finds both heaven and hell within his own consciousness, and both the result of his own creative thought.

So it is of the utmost importance that we know how we have brought about this state of existence which we call life; and we should be swift to conform to that only way to bring harmony and success into our lives, which is thinking in harmony with the understanding derived from communion with the Father.

"If I knew you and you knew me—
If both of us could plainly see,
And with an inner sight divine
The meaning of your heart and mine—
I'm sure that we would differ less,
And clasp our hands in friendliness;
Our thoughts would pleasantly agree,
If I knew you and you knew me."

—*Waterman.*

Humanity's greatest hindrance is the outgrown possession—outgrown and retained. The outgrown tool, the outgrown toy, the outgrown book, the outgrown friend, the outgrown promise, the outgrown purpose, the outgrown ideal, the outgrown love, the outgrown God! Growth in men no less than in plants involves the death of the old with the life of the new. What should we say of the tree that in spring wept away the sap, which is its vernal essence, over the moldering leaves still lingering at its base with their wintry reminiscence? Yet we of human evolvement scarce do better in piling about ourselves an array of useless possessions already ghastly with the death-blight; things whose acquiring may have been helpful but whose tending is distinctly harmful.—*Edward E. Purinton.*

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A LETTER TO HIS UNCLE

[*Editor's Note*—The letter following is part of a correspondence between a young man and his uncle. The uncle is an orthodox Christian and the nephew a Truth student. The nephew had written about his new religion to his uncle, and sent him some Truth literature. The result was a letter from him full of concern over what he termed the "fanciful if not irregular and irrational teaching of the new cult." He advised his nephew to take a course of theological study at a certain college, instead of following after the vagaries of New Thought. The reader will see that the nephew makes clear and effective his reasons for continuing in the way he is going.]

My Dear Uncle:

Your good letter has been received, and I always appreciate hearing from you and enjoy the spirit in which you write. I read with keen interest your criticism and objections to the teachings in UNITY. You certainly do "pour it on 'em," as the boys say. However, as this subject is very dear to me, and as I am preparing to make it my life's work, I shall take up in the spirit of love and good fellowship some of your objections. Not with the intention of trying to convince you in any way of the beauty and practicability of this "Higher Thought," but that you may know what it has done for me and with what soberness and care I have sought the kingdom of heaven, and found it.

About ten years ago, after leading a most useless and ignorant life, I became much distressed in mind and body. In fact I became so ill that I was confined for many weeks in the Plaza Hotel. I remember looking out of the window and wondering if I would ever be able to walk again like the people passing by. The doctors told my friends I was in a bad way. One day a friend left a book; the title was "In Tune with the Infinite." It was one of a series called the "Life Books," by Ralph Waldo Trine. The title did not appeal to me, but I have always been fond of reading Emerson, and as the Ralph Waldo kept staring me in the face, one day I picked it up, and the very first words were these: "Within yourself lies the cause of everything that

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comes into your life." A little further on there was something like this: "To know, to become conscious in every atom of the body of the Truth that God is Omnipresent Life and Health, and that you and God are One, is to come into the full realization of perfect health and peace." This sounded mighty good to me, but how was I going to get this consciousness. I had been taught that it was God's will that we should become sick and die. A little later on in the book it gave full directions how to meditate (pray) in order to feel the Omnipresence of Life and Health. So in my extremity I decided to give it a try and follow the directions to the letter.

That I may not bore you with further details, I will say that I have never needed a doctor from that day to this, and never shall.

This was only the beginning of a new life for me, but this it was that gave me faith to look into this subject of Mind and its action more thoroughly, and I know, to-day, that the "kingdom" is within man, and all power is given unto him if he knows intelligently how to commune with the Infinite Life Principle, and say, "I thank thee, Father, that thou hast heard me." I read and studied everything in the line of metaphysics that I could get my hands on, and it led me to perceive that Jesus Christ knew the law of eternal life, and that he did everything in his power to show us the way to live, that we might have "life more abundant" right here and now. At that time I only perceived this. To-day I know the Law; and to live accordingly is my greatest desire.

Now for the answers to your objections. In the first place, the so-called "Higher Thought," "New Religion," "Mental Science," etc., which are spreading so rapidly throughout the land, all come under the head of "New Thought," but there is nothing new about any of it, its distinguishing feature being its antiquity; but it is a new way of looking at old truths. It is the rediscovery of the law which Jesus of Nazareth used in healing the afflicted and the heavy ladened. It is the science which, when understood, enables one to carry out the injunction "Go preach the

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gospel, heal the sick and raise the dead." All those who are to-day well founded in this greatest and most blessed science, and who are living the life, are doing the "works," exactly as was commanded, and the lovely results are to be seen on every hand by those who are interested in this kind of work. Preaching the gospel is the paramount thing, for no man can have permanent health without knowing the Law.

In the study of metaphysics or the laws of mind and its action, the word "Being" is used more than any other, for it is the very basis of the science; just as the word "atom" in the science of chemistry, or the word "potential" in the study of electricity are dwelt upon. It is absolutely necessary that the student must have more or less of an idea of what it stands for in order to get a right concept of the subject. In the sentences to which you call attention, it is used instead of the word God. God, Being, Mind, all mean the same thing to the metaphysician. But the word God gives the idea, to the average mind, of something away off, of something separate from himself. Man has for so many ages considered himself created by a something that could do with him whatever it liked that he has become a mere football of circumstances. This present consciousness of separateness in the mind of the race is the cause of all inharmony, even death. God and man are one, and it is this thought that, when fully realized, sets man free from all suffering, and a new life opens to him. This cannot be described; it can only be likened unto this or that. Only those who have come into the full realization of it know the truth of it. The foundation or basis of the "New Thought" (all metaphysics) is this, called "The Scientific Statement of Being": "The One Perfect Mind and its manifestation is all there is. This One that is All is Perfect Life, Intelligence, and Substance. One Presence, Knowledge, and Power fills all. Man is One with this Perfect Mind, and expresses its Life, Intelligence, and Substance now and forever."

The question is often asked, "How do you know this to be true? You have never seen mind." We know it to

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be true by the results derived, just as in chemistry no one has ever seen an atom, and yet the atomic theory, when applied, always works out accurately. Two parts of hydrogen to one of oxygen will produce water every time.

You say the terms used in New Thought literature do not seem like good English. If the word "Being" is understood I believe it would be correct English. Although I don't know real good English myself, however, for the sake of reasoning together we will grant that it is very poor English. The point is this: he who is seeking with his whole heart the truth of his relation to God and the universe does not care how he finds it—whether it comes from the lips of an illiterate Salvation Army lassie or an Episcopal divine. It is perfectly reasonable to assume that the disciples of Jesus Christ, being fishermen, were not very well versed in the rules of grammar; and yet the record shows that those who were ready for the Truth heard them gladly and were greatly blessed.

You say my friends of Unity seem to have added a lot of fanciful thoughts, many of them very beautiful, but to your mind of no practical value. Let me ask you, my dear uncle, if a brother was poverty stricken, diseased and dying, and you should tell him and explain to him some of the "fanciful ideas" and he, by your love and clear understanding of the Law should become well and strong again and able to earn bread for the family, would you say then that our fanciful ideas were not practical? This is being done all over the world, and I am a witness to much of it. To him who believes it fanciful, so will it be, for as a man believes deep down in his subconsciousness, so it is unto him. My dear uncle, every thought, every idea, whether good or bad, can be made to manifest. Whatever we can conceive can be fulfilled when the Law is observed.

Your suggestion that it is always well, when taking up a subject, to go to some one who is well versed in that subject and has spent his life at it, I agree with in every respect; and it has been one of the first things I have always done in taking up anything, even a game of checkers. I remember

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dear father saying to me once, after watching a series of different games I had played with a certain well known sportsman, "My boy, if you ever take up anything useful you will be greatly blessed, for you go at things thoroughly and always do them well."

You may feel assured that if I had been seeking to know more about church history I would have gone to the right source, but I was not seeking church history; I was seeking to know the Law of Life, and this is not taught in any theological seminary. While at Princeton I took a three year's course of religious teachings, under Dr. Francis Patton, who was, at that time, president of the college. I had the distinction of being the only undergraduate who studied with the "seminoles." Not only the history of the Christian religion, but other religions were studied and discussed in order. Dr. Patton was one of my best friends in college, and many a good talk did we have together on this subject. I remember his once saying, "The trouble with the young men over in our seminary is that most of their religion is under their hats." When President Elliott came out a year ago with the bold statement that "the religion taught at the present day in our theological seminaries and orthodox churches is doomed," and then spoke of what he called a "New Religion," it is said that the letters he received from the clergy were not congratulatory. Woodrow Wilson made the same statement in a speech last week, only couched in different terms, and I have believed this to be true long before they said it, and so have they.

However, there need be no fear or anxiety on the part of those who hold fast to the orthodox religion of to-day, for nothing is going to be destroyed—just something more lovely added. The history of the church is pathetic to me. The rivers of blood that have been spilt over the teachings of that most simple and lovable man of Galilee is horrifying. History shows that the church has always been stubborn in accepting a wider vision. Why, it was the church that murdered the greatest teacher of the laws of life that the world has ever known. It was the "high priests and elders"

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that "took council," and it is just the same to-day. If Jesus should walk down our city streets teaching the same original doctrine, he would be put in jail before night. I heard of a minister who, when a friend suggested that he try a Christian healer for his son, who was very ill, replied, "I would rather see him in his grave than to have him healed by any such nonsense." Think of that, dear uncle.

The intellect never seems to like to let go of an old custom, and clings to it with the tenacity of a hound. When it is approached by a new idea it rises and asks "by what authority?" It has always been so. You say to the average man to-day, "There is a law by which the body can be transformed into the real, spiritual, electrical, indestructible body," and he will laugh you to scorn. Yet, within twenty-five years it will be natural for every thinking person to talk about this subject as freely as they do to-day about the weather.

As I have said, the laws of life are not taught in any theological seminary. The average theologian knows nothing, in the first place, of the laws governing his temple of life. He is usually a meat eater, and if he doesn't get three square meals a day he is distressed. When you approach him on this subject he will, nine times out of ten, quote: "Take no thought of the body," etc. If you tell him that this translation, "take no thought," cannot possibly be the idea that Jesus meant to convey; that the good God Almighty gave us a thinker to think with, and that the revised translation is "Be not anxious," he will generally remark that you change everything to suit yourself; and he is absolutely correct, for the metaphysician changes every saying, every word that leads to sickness, pain, and death. Father died from over eating and suggestions from doctors, and nothing else. His splendid work had nothing to do with it, for work never kills anyone when they love it as he did. Again, the average theologian does not understand that most important life statement made by the Master in Mark 12:25; "When they shall rise from the dead, they neither marry nor are given in marriage." He will generally

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tell you that it refers to a future state. He is right, but that state is right here—a future development of man's mind. He does not understand how to conserve the life seed that it may be used by the law of life to build the Christ body. This is the most important thing in the world for a man to understand. It has been said by those who know, that ninety per cent of sickness, brittleness of bones, old age and premature death is due to the loss of the life seed, and I believe it. He who would rejuvenate his body and enter the life of regeneration must know this law.

This is the most important subject for a man to know, for his own happiness and that of others. The average theologian, as well as the great mass of humanity, know nothing about it. I might enumerate, but I will close this chapter with the statement of three things that the *real* Christian healer, and those in the life of regeneration avoid, and they have good reason for it. (I use this word "real" to distinguish between those who are teaching the law and those who are living it.)

1st. The eating of the flesh of animals.

2d. The killing of any living conscious thing, not even a mosquito.

3d. They avoid losing the seed of life, but conserve and diffuse it throughout the body by a law that any one may know and use in a short time. The *fulfilling* of the *law* is love for everything and everybody.

For me to compare one who knows the law of regeneration and is living it, to the average theologian, is like comparing a college professor in the science of electricity to Edison. One has a lot of mental possession of facts which he knows not how to combine to make practical and useful to humanity, while the other takes the facts and teachings of the masters and puts them into practical every day use.

You suggest that I study this matter carefully, that I may not only convince myself but convince others of its value. On my desk before me are enough letters of gratitude to thoroughly convince me that I am doing a little something to quicken the minds of those who are sick and dis-

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heartened. My prayer is that I may live the life which will enable me to do much more.

Now, my dear uncle, at first I hesitated to write thus freely, for from your letter I realized that my point of view might seem very raw to you, but something said, "Write! write! express yourself just as you feel right down deep, and he will not be offended," and I sincerely hope that this will be true.

I shall be more than delighted to have you write me whenever you feel so inclined, and I hope you will feel as free to express your criticism as I have. My house is built upon a rock and my light is love.

In closing I want to say that I write this with the deepest sincerity. H. A. C.

As Heaven and Earth are fairer, fairer far
Than Chaos and blank Darkness, though once chiefs;
And as we show beyond that heaven and earth
In form and shape compact and beautiful,
In will, in action free, companionship,
And thousand other signs of purer life;
So on our heels a fresh perfection treads,
A power more strong in beauty, born of us,
And fated to excel us, as we pass
In glory that old Darkness. —*Keats.*

Beginning a thing is easy; it's the sticking to it that is difficult. The test of character is the ability to go on and finish. It is a rare virtue and a valuable one. For whatever you have set yourself to do, there will surely come a time of discouragement—when you doubt if, after all, it is worth while. Look out for that time when you are tempted to look back. It is there that the danger lies. It doesn't matter what your work is—earning a living or making a home, or conquering a besetting sin—the discouragement is bound to come. Don't give way to it. Be prepared for it, and make up your mind to *keep on just the same.*—*Progressive Thought.*

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TEMPLE TALKS

CHARLES FILLMORE

REINCARNATION



E are confronted by the question from thousands, "What is reincarnation?" It is a question so deep and far reaching that it cannot be answered so that those who expect mere words to convey the fulness of meaning may be satisfied.

There are various planes of consciousness in man, in which the Ego, or self-knower, establishes itself according to its desire and attainments. The intellectual plane has *form* as its base, and while the Ego lives in that plane all its ideas are translated into shape and form; hence to explain in human language the series of experiences which the Ego passes through, as steps into realization of its true self, the idea of bodily incarnation has to be set up, which is not the correct concept. We do not favor the term "reincarnation," because there has clustered about it ideas of great time, personalities, bodies, forms, and the numerous things of sense consciousness that are but masks worn by the Spirit, which is Principle, the only real and enduring One.

God did not create man to die; death is a result of transgressed law. Rebirth, or "reincarnation," is man's effort to keep on living. The Divine Law allows him to keep trying until he learns how to live right. This will be accomplished through overcoming sin, sickness, old age, and finally death, and when these are eliminated "reincarnation" will be no longer resorted to by the redeemed race.

It is possible to concentrate upon the subconscious until soul memory is awakened and the past revealed, without the true spiritual realization and identification. This is why

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the study of reincarnation, as set forth from that standpoint, is not profitable to the student of the higher thought. Not what you have been, but what you *now are*, is the issue. In your former experiences you may have brought out prominently some faculty of mind and utterly ignored some other faculty equally as important in the divine economy. So your present place is to develop that slighted faculty, and the work is just as important as at any time in your existence. For instance, he who contemplates reincarnation from the personal standpoint might uncover his sleeping memory and discern that he once manifested as Alexander the Great. From the contemplation of past glories and powers such an one might become puffed up in soul and quarrel with the present expression. But to one who has identified the I with Spirit, and to whom all phases of bodily expression are the passing show, this would be an instructive problem in soul growth. It would not look upon Alexander the Great as person, but as the expression of the faculty of Power, which is ever latent in Spirit. It would see the present experience as the bringing forth of another quality by the same Spirit. Time and space would form no part of the problem, because they have to do with the personal and limited, while the spiritually wise deal with principles. Activity and rest follow each other in the domain of expression, and the power that has been very active as Alexander the Great would be taking its rest in the subconsciousness.

When the Ego catches a glimpse of its true being in Spirit, and takes advantage of the I Am doctrine of Jesus Christ, there is wonderful quickening into expression of all these sleeping and latent faculties. Instead of having to pass through many bodily forms to bring them into expression, they may be brought forth in a single one, and the perfect man of God's idea rounded out in a Jesus Christ.

Thus reincarnation is lifted up from its earthly aspect, as a series of personal lives extending over great periods of time, and becomes the *now present* bringing forth of the

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powers and faculties of man, without reference to the personalities under which they were masked.

The personal man is but a part of the real man, who is invisible to sense consciousness. That this representative man appears and disappears on the objective plane does not change the continued existence of the real man. Identity is of the soul, not of the fleshly form.

All who have thought deeply have arrived at the conclusion that continued existence of the Ego under various embodiments must be a fact, for in no other way could they account for the diversity of talents and conditions of the human family. If God is no respecter of persons every child should start at its physical birth with mental capacity and environment in every way equal to its neighbor. So even the exact reasoner concludes that the start was far anterior to any specific physical birth.

God does not talk to the physical man; God talks to the soul, and it informs the physical man. The idea that God made promises to Abraham, Isaac, and Jacob as personalities is all wrong. They represented as personalities the soul to whom the promises were made, and to whom they are fulfilled. What benefit would it be to a man to be promised a reward to be given to his progeny five thousand years hence? The Lord said, "Unto thy seed will I give the land." Jesus says the *word* is the "seed." Thus we ourselves are the old Bible patriarchs, and unto us as souls was promised the possessions which we earned through our thought or "word." We are the tribes of Israel, who have appeared and disappeared in the various nations of history, but have steadily kept our way in the faith of those promises. Those who are asking to be guided consciously by the Father see in this age the beginning of the fulfillment of those promises made to us when we were infants in soul experience.

A well rounded understanding of existence cannot be had without taking into consideration this question of the meaning and place of physical embodiment.

If I am a thinking being, and my thought clothes me

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with its forms, I cannot help but ask what kind of clothes I wore before I took on the present suit; and I shall never be perfectly satisfied until I have solved the problem. If written authority will satisfy, the Bible teaches nothing else but a here and now existence. Adverse critics have claimed that it did not even teach immortality, but they overlooked the fact that it deals with the soul primarily, and rounds up the whole of existence as in omnipresence. Yet he who reads with open eye may see that continuous reimbodiments were expected, until the promised Messiah should come as a deliverer from this mortal law of death and rebirth.

States of consciousness are designated in Scripture as "days." These states of consciousness come and go ("the evening and the morning, one day"), working out some dominant idea, but the central creative purpose marches majestically on. So the Scripture veils under the mask of numerous personalities the one central idea of the Christ-Man coming to consciousness through the original seed-egos propagated into the realm of *use* in Adam. Viewed from the standpoint of self-identification those egos had apportioned to them the twelve great potentialities of Being to work out. The twelve tribes of Israel are right here and now working on that problem. "And Jacob called unto his sons and said: Gather yourselves together that I may tell you that which shall befall you in the latter days" (Gen. 49:1). The Lord said to Daniel: "But go thou thy way till the end be; for thou shalt rest, and shalt stand in thy lot at the end of the days."—Dan. 12:13.

The belief that each physical birth is the coming into existence of an individual for the first time, and that there have been just as many separate people born, lived, and died as the statistics of population for a few millions of years might show is one of the delusions of mortal sense. It would take a universe to hold the products of this planet alone if this were true. The fact is that the number of egos in a certain creative plan is limited. Like actors, they play their part, pass behind the curtain, come forth again in other characters, and keep on doing so until the whole plan is

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worked out. When they have mastered their feelings and emotions (the soul consciousness) so that they do not become lost in or so thoroughly identified with the character they are representing as to forget who they really are, they will cease to appear and disappear behind the curtain. When an actor like Booth admits that he entirely forgets himself in some of the characters he assumes, is it at all strange that an Ego should so plunge himself into the personality he takes up at physical birth as to forget his real self, and even the other characters which he has assumed at previous times?

The man who lives in the intellect has no consciousness of any other life except the one pertaining to his day and age and the small things of that sphere. The Hebrew prophets taught reimbodiment; but the people, being on a low intellectual plane, received the teaching as applying to certain spiritual leaders only. When Jesus began to do his mighty works they had various theories as to who he was: "of some, that Elias had appeared; and of others, that one of the old prophets was risen again."—Luke 9:8.

The reimbodiment of Elijah was promised: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord" (Mal. 4:5). Before the birth of John the Baptist an angel told his parents that this promise should be fulfilled in their child—"in the spirit and power of Elijah" (Luke 1:17). To show that the intellectual consciousness does not apprehend the previous experiences of its Ego, when the priests asked John: "Art thou Elijah?" he said, "I am not" (John 1:21). To more fully portray its confusion and lack of understanding of its true location in Being, John further answered, "I am the voice of one crying in the wilderness." So the intellect by itself is always a "voice crying in the wilderness," and it will never get its bearings until it consciously recognizes its higher wisdom—the Christ consciousness. This consciousness knows who it is that is wearing the mask of John the Baptist, and when questioned says, "If ye will receive it, this is Elijah, which was for to come" (Matt. 11:14).

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In more fully explaining the ignorance of the people in this matter Jesus further said in Matt. 17:12, 13, "But I say unto you, That Elijah is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist."

The religious world to-day is making the same error in looking for the Savior and the prophets. Notwithstanding all the lessons of the past there is widespread expectancy of the miraculous appearance of Jesus Christ, in "great glory and power," to "rule the world with a rod of iron," etc. That this Holy One comes "like a thief in the night," steals into human consciousness under most obscure conditions, is lost sight of. But the advent of all saviors and prophets has been by this the only avenue through which any one can come into this plane of consciousness—physical birth.

If this be the one door into this world, or phase of thought generation, it follows that all the conditions pertaining to this world cluster about and environ the Ego at his entrance. No matter how powerful and clear he may have been in other experiences, until he touches the inner and higher vibrations of his spiritual self he is simply "Joseph the carpenter's son."

So the people surrounding us to-day—you who read these lines—have stored up in your consciousness a higher wisdom, that when touched by the right idea will spread through your mind and reveal to you, a little at a time, the book of your life since you started forth to learn about existence. You will there find answers to all your questions about your present condition, and why things are as they are, when you apparently had nothing to do in bringing them about.

In no other way can the questions be answered that arise in the mind and doctrine of the metaphysician. He is constantly met by thought productions in himself and others for which he cannot locate the cause in this single little life, beginning but a score or two score short years ago. When

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considered seriously it is ridiculous for one to claim that man has the thought power to produce such intricate conditions of body and affairs in a few short years. The Bhagavad Gita says:

"The wise neither grieve for the dead nor for the living. I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be. As the soul, in this mortal frame, findest infancy, youth, and old age, so in some future frame will it find the like. One who is confirmed in this belief is not disturbed by anything that may come to pass. The sensibility of the faculties giveth heat and cold, pleasure and pain, which come and go, and are transient and inconstant. Bear them with patience; for the wise man, whom these disturb not, and to whom pain and pleasure are the same, is formed for immortality."

All that you ever have been is in the now-existing and now-present mind about you, and all the possibilities of Being are here and now awaiting your recognition and appropriation. The problem of existence cannot be shirked. Dying does not make it any easier; in fact it adds to the complication by breaking up and separating the factors or figures which you are using to demonstrate the answer. Then let us refuse to die—let us refuse to let go of the only factors through which we can successfully work out our life problem.

REGENERATION

Only those who have consciously entered the regeneration and are becoming acquainted in a specific way with the action and interaction of spirit, soul, and body, can understand the details of the movements and changes that are constantly going on in the subjective consciousness. It cannot be set forth as a system, except to those who have in a measure experienced the movements of soul on body through the impulse of I Am, and sensed its effect in the various nerve centers. This is the second stage of regeneration. First the spirit—the mind—is regenerated; then sets in actual physical regeneration, in which every atom of the

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soul and body organism goes through a transformation. This is the corruptible putting on the incorruptible.

The Scriptures veil all this under names of towns, rivers, seas, and the movements and acts of men in connection therewith. The name of every person and thing in the Scriptures has an inner meaning, the clue to which may be found in any teacher's Bible under the head of "Names and Their Meaning." For instance, Bethlehem means "house of bread," and indicates the nerve center at the pit of the stomach, through which the universal Substance joins with the refined or spiritualized chemical products of the body substance, and through this center are gradually generated the elements that go to make up the electrical body of the Christ-man. "Jesus was born in Bethlehem of Judæa."

Cana means "place of reeds" (the larynx), and Galilee, "circuit, to whirl," or, as we say in modern terms, vibration. So we understand that the first miracle of Jesus (the I Am) in Cana of Galilee—turning water into wine—represents the change that goes on in the waters of life, or nerve fluids, as they are vibrated in speaking words. The waters of life are thus changed into wine, or elements of greater stimulating, life-giving power, than before they passed through the vibration of the voice. The whole organism may be invigorated and stimulated through the vibratory thrill of the voice. In connection with this is a still more interior meaning, the six waterjars, etc.; which indicates that when the six great nerve centers in the body are purified, "after the manner of the purifying of the Jews," that the vibratory power of the voice will become so great that by the spoken word a vessel filled with spring water may be changed into wine. How this purification can be accomplished and the power acquired is also explained in symbolism in the Old Testament.

All the prophets said that Christ should be born in Judæa. A reference to the interpretation of Scriptural names shows Judæa to mean, "the praise of the Lord." This then is a key to the mental attitude in which this Christ

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consciousness shall be opened to us—while we are *praising the Lord.* Are you begging some distant God to give you the light, or are you *praising* the light in your very presence? One is praying for something which we have not; the other is praying as if we had "already received." Thus we see that praising and thanksgiving is the only key that will open the door for the Spirit to reveal itself in our consciousness.

The subject is so vast and deep that even a faint hint is beyond expression in language. Study your own interior experiences and ask daily for guidance, and you will gradually be shown the great marvels of spirit, soul, and body. The Bible has veiled in its allegories and apparent historical records the beginning, unfoldment, and destiny of man, but it can only be understood by taking into account the factors entering into the movements and interaction of three planes of consciousness—spirit, soul, body. The body here referred to does not mean the flesh body as we behold it, but a body of very much more refined elements, of which the flesh body is as sediment, that must be purified by trasmutation or regeneration. "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." —John 3:5, 6.

THOUGHT FORCE

That thought force rules the world is not difficult to prove. A little attention will establish, by the logic of facts, that this statement is incontrovertible. However, it is not so important to prove this assertion true as it is to learn how to disentangle the individual from the meshes which he has woven and interwoven about himself through careless thinking. He may ask, How may I take advantage of these invisible mental powers to lift myself out of present environment? Can it be done? It is easy, if we will give as much attention to right thought as we have to pursuit of the things of the visible. When we realize for certainty that there is

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a power within us which will extricate us from self-made entanglements, a new and wonderful hope is awakened, and hope leads to effort. Sincere effort will bring results that lead on to faith in greater things.

Thought force generates in the mind like steam in a boiler. The best steam boilers have a battery of tubes permeating the interior, and the mechanism of steam generation is quite complicated. So in the various plans of consciousness in man—thought force is constantly doing its work in ways we know but little about. It has both visible and invisible centers of action in spirit, soul, and body. Some people are moved almost wholly by sense or body thought, others by brain or intellectual thought, and others by emotional thought, with quite often an appendage of religious fanaticism.

This is particularly true in religious thought. When we look over the prophets that have arisen from time to time we can see that their ruling thought was tinctured with self-limitations. They discovered that they could generate thought force, and they sent it forth colored by their own quality of mind. Sometimes it was destructive. In the times of the crusades one little weazened Italian Monk, who had spent his life in a monastery dwelling upon the thought of injustice, came forth to revolutionize the world and establish his own idea of justice. Peter the Hermit ran up and down Europe riding a mule, the while he preached and yelled, "God wills it! God wills it!" His zeal and fanaticism set on fire the slumbering thought in the minds of millions, and the result was a series of thought waves that swept over the people and moved them army after army, even little children, overland to the Holy Land.

Only a handful of these thousands reached the promised land, because they were moved by the thought force of one man, and were carried along by that limited, finite idea of justice. Those who fight for justice will never know justice, for Infinite justice cannot be realized by them. "If my servants were of this world they would fight," said Jesus. Man's idea of justice is something to be gotten by force.

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Infinite justice is attained through Divine Law, which is always harmonious. Religious zeal is sometimes a dangerous thing. "The zeal of thy house hath eaten me up." You can let your zeal eat up your God—your good in consciousness, if it is not governed by judgment and a higher perception than the fighter has.

You must get into right relation with the Infinite spiritual understanding, in order to receive your good, or justice. As a man thinketh within *himself*, so will be that thought force which he sends out. Jesus said, "Heaven and earth shall pass away, but my *words* shall never pass away." This statement gives us the idea of permanence, the thought of endurance. The same power that Jesus Christ manifested is ours to use. The value of everything is measured by its usefulness, and power is inert until set into operation by spiritualized man. In order to get the good we are longing for, we must *use* the power delegated to us. Then let us take hold of right thoughts, for thoughts rule the world—your world, my world, everybody's world, both within and without.

Every one can have joy—we make our own joy out of this thought force. We can enter into the joy of our Lord at any time we choose to link ourselves *to* that joy by the joyful quality of thought. We can have anything we want at any time in the same way right here and now, for the One Substance is susceptible to scientific thinking. It is in this way that prayer is answered, and there is no limit except that which we make. We have many examples to encourage us of those who have been thinking right thoughts, and receiving the fruits thereof in ways too numerous to describe. Nine-tenths of those in this audience have had direct evidence of the power of thought in healing bodily ills, if not otherwise.

Every thought that emanates from us will bring forth in accordance with the quality we put into it. It will partake of the nature of the plane from which it is sent out, and will fruit accordingly. It is written in the history of Socrates that a student of his said to him: "When I am absent from

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you and think of you my mind grows clearer; when I come into your presence wisdom smiles upon me; and when I touch you I seem to know all things." So with us—if we are spiritually illuminated our light will flow into other minds. This is true of every one of us. There is a thought relation established in the Absolute when spirit, mind, and body become as one, and we may by right thought adjust ourselves to the Infinite harmony.

Thought force rules the world; but there is but one source of thought, and that is unto us as we shape it by the images we hold in mind. Then, "if there be any truth, any virtue, if there be anything lovely and of good report, let us think on *these* things." What a wonderful power Paul sent out into the world! What a thought force of courage, fearlessness, emanated from him! What a living demonstration of this thought force he was, and millions have borne themselves courageously because of his example.

What kind of an example are you setting for humanity? You say the best you can under environment. If you are allowing environment to limit your thought force, effect instead of cause rules in your world. Thought forces move the world, and environment is subject to you. "I am God, and there is none else; I am Creator, Cause of all things." When you get down into yourself, the Great Universal God is praising you for uniting with Him. Truth is that which is, ever was, and ever will be. Love, honesty, and justice, flowing out from you in thought force, will create justice and harmony in your environment, and it will flow back to you, as you have sent it out.

He who cannot forgive others breaks the bridge over which he must pass himself.—*George Herbert.*

Speak a shade more kindly than you did before;
Pray a little oftener, love a little more;
Cling a little closer to the Father's love.
Life below shall liker grow to the life above.

—*Selected.*

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RIGHT THINKING

EDW. M. CURTISS



S it is rapidly coming to be universally believed by all right-minded people that this conception of disease, sin, poverty, and misery, is owing more to the status of one's mind than the reality of the thing itself; since those diseases pronounced incurable by the most prominent men in the medical profession, have been so effectually eradicated through right thinking, that the very remembrance of them has been completely eliminated; as with each coming day the realization of Truth is more and more discerned—it is shown that it is thought, and thought alone that doth the body make.

It is the only thing that has ever made man conscious of his existence or of being able to do any one thing in life.

The jealous man believes his best friend to be his worst enemy until he is nearly crazed with hate. The very moment, however, that the trend of his thought is changed, he realizes that all his misery was only the result of his wrong thinking and it is wrong thinking alone that has caused all the wretchedness in life.

No man can ever know more about himself than he has been told in the first chapter of the Bible: that he is made in the image and likeness of his Creator and is to have dominion over all things beneath him. Instead of acknowledging this most undeniable truth, man has chosen to believe the allegorical story of the Garden of Eden: call himself a worm of the dust, a poor miserable sinner, as well as separated from his Creator; unable to realize in his ignorance and blindness that everything in nature around him proves its utter impossibility.

Common sense admits that man is the noblest work of God; Truth asserts, that man lives, moves, and has his being in God, that God is Spirit, Life, Truth, Love, Substance,

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and Intelligence, that there is a spirit in man, that the breath of the Almighty has given him life.

Now as right thinking is the recognition of Truth, it must be the only righteousness that any man could ever know, and the belief in sickness, fear, doubt, worry—all the miseries in life which may be overcome—must be merely wrong thinking.

Man creates what he believes and the longer he concentrates on any one thought the more realistic it becomes. Thought alone brings misery or joy; thoughts are things having breath and wings. Man sends them forth for good or ill, reaping the fruit their soil has tilled.

There is a spirit in man, no matter how dormant it may seem, that has at times made him conscious of the good within. There is good in everything and man is the highest manifestation of it.

There are here to-day over two million men and women who know that through their spoken word of Truth, they can bring to themselves their heart's fondest desire and being made conscious of the joy of living, can enhance the life of others.

Every organ within man is alive with the Spirit of Life and can be spoken to as one man to another. A man can, through his very autosuggestions, bring to himself the consciousness of his individuality. The I Am in him is Spirit and he dwells in the thought of the good and beautiful, being changed into its likeness.

The more he strives to realize that he is always in the presence of his Creator, who is his dearest friend, benefactor, and guide, his very personality brings pleasure to all who meet him and all things in nature seem subservient. The trifling annoyances that once had power to vex him prove but the ignorance of a human thought. Each day some good is born; some nobler thought aroused. His vitality shows forth in every movement of his body; his belief in self becomes an unknown reality. His Love for all mankind enhances every hour with the joy of living; he grasps the consciousness or his own individuality as a thought of the

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Divine Mind; he finds his heaven within and all its radiance is Love.

MAN! STAND UPRIGHT!

Man is timid and apologetic; he is no longer upright; he dares not say "I think," "I am," but quotes some saint or sage. He is ashamed before the blade of grass or the blowing rose. These roses under my window make no reference to former roses or to better ones; they exist with God to-day. There is no time to them. There is simply the rose; it is perfect in every moment of its existence. Be fore a leaf bud has burst, its whole life acts; in the full blown flower there is no noise; in the leafless root there is no less. Its nature is satisfied, and it satisfies nature in all moments alike. There is no time to it. But man postpones or remembers; he does not live in the present, but with reverted eyes laments the past, or, heedless of the riches that surround him, stands on tiptoe to forsee the future. He can not be happy and strong until he, too, lives with nature in the present, above time.

This should be plain enough; yet see what strong intellects dare not yet hear God himself unless he speak the phraseology of I know not what—David, or Jeremiah, or Paul. We shall not always set so great a price on a few texts, on a few lives. We are like children who repeat by note the sentences of granddames and tutors, and, as they grow older, of the men of talents and character they chance to see, painfully recollecting the exact words they spoke. Afterward, when they come into the point of view which those had who uttered these sayings, they understand them and are willing to let the words go, for at any time they can use words as good when occasion comes. So was it with us, so will it be, if we proceed. It is as easy for the strong man to be strong as it is for the weak to be weak. When we have new perception we shall gladly disburden the memory of its hoarded treasures as old rubbish. When a man lives with God, his voice shall be as sweet as the murmur of the brooks and the rustle of the corn.—*Emerson.*

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LESSON 3, JANUARY 21

THE BIRTH OF JESUS.—Luke 2:1-16.

1. Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled.

2. This was the first enrollment made when Quirinius was governor of Syria.

3. And all went to enroll themselves, every one to his own city.

4. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David;

5. To enroll himself with Mary, who was betrothed to him being great with child.

6. And it came to pass, while they were there, the days were fulfilled that she should be delivered.

7. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

8. And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock.

9. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.

10. And the angel said unto them, Be not afraid; for behold, I bring good tidings of great joy which shall be to all the people:

11. For there is born to you this day in the city of David a Savior, who is Christ the Lord.

12. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. Glory to God in the highest, and on earth peace among men in whom he is well pleased.

15. And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.

16. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.

GOLDEN TEXT—"*For there is born to you this day*

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in the city of David a Savior, who is Christ the Lord."—Luke 2:11.

Vigilance in watching our flocks (thoughts) makes us receptive to the spiritual side of existence. As the shepherds in Oriental countries have a name for every sheep, which is trained to come and go at command, so we should be familiar with our thoughts, and discipline them so thoroughly that they will be obedient to us when we send forth our desire. This familiarity with our mental realm leads to an acquaintance with the character, and gives one an opportunity to strengthen the weak points and repress the undesirable tendencies. It thus clears up and harmonizes the soul so that it is receptive to Divine Ideas. A thought realm in constant turmoil and mortal confusion cannot possibly receive a message from the spiritual realms of consciousness. The command of the One Great Orderly Mind is, "Be still and know that I am God."

Order in one's life should also extend to affairs without; this is the decree of Cæsar Augustus that "all the world should be enrolled."

Joseph and Mary represent the Wisdom and Love, which have been ideas in mind, but are now to bring forth a manifestation in substance. The body is the earth, and the various towns and persons mentioned in connection represent the brain centers and their presiding geniuses. Galilee means *to whirl*, that is, energy or life; Nazareth, *despised*, the sexual center; Judæa, *praise;* David, *love;* Bethlehem, *house of bread* (substance, or stomach center).

It is thus seen that the birth of Christ is the beginning in the inner realms of consciousness of a higher set of faculties that, when grown to full stature, save the whole man from ignorance and sin. It is a growth in man as tangible to those who reach certain stages as is that of the child in the mother. In its beginnings it is a mere quickening flutter, right under the stomach, with, quite often, unusual sensitiveness in the emotional nature. We do not in the first stages of this process understand it, and sometimes are moved to put it away from us. This is the spiritual significance of the

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statement that Joseph was merely "betrothed" to Mary, yet she was "great with child." The soul is heavily charged with Divine Life, and so full it cannot express itself intelligently, because no union has yet taken place between it and the understanding (Joseph).

"Swaddling clothes" are bands of cloth in which it was customary to wrap young children like mummies, which represents the confinement to the limitations of the physical nature ("manger") of this first emanation of Divine Life, "there being no room for them in the inn" (outer consciousness).

The message of the angels to the shepherds are those periodical outbursts of Divine illumination which come to us, and we, for the time, know that something unusual is going on within, but we have our duties in life to fulfill, and we return to our flocks (thoughts) "glorifying and praising God for all the things that they had heard and seen."

Lesson 4, January 28

THE PRESENTATION IN THE TEMPLE.—Luke 2:25-38.

25. And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him.

26. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ.

27. And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law,

28. Then he received him into his arms, and blessed God, and said,

29. Now lettest thou thy servant depart, Lord, according to thy word, in peace;

30. For mine eyes have seen thy salvation,

31. Which thou hast prepared before the face of all peoples;

32. A light for revelation to the Gentiles, and the glory of thy people Israel.

33. And his father and his mother were marveling at the things which were spoken concerning him;

34. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the falling and the rising of many in Israel; and for a sign which is spoken against;

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35. Yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed.

36. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity,

37. And she had been a widow even unto fourscore and four years), who departed not from the temple, worshiping with fastings and supplications night and day.

38. And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem.

GOLDEN TEXT—"*For mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples.*"—Luke 2:30, 31.

Simeon means one who *listens* and *obeys*. It is that state of mind in the devout Christian which looks for and expects spiritual guidance and instruction direct from God. It may be summed up in the word *obedience*.

One who believes that God communes with man, and opens the way by being obedient to every hint received in vision, dream, or "still, small voice," is guided by the Holy Spirit.

Immortal life must be demonstrated by each individual. Those who are devout, receptive, obedient, are shown that they are on the way to immortal life. Such an one finds in the temple (body) the Lord's Christ; *i. e.*, the Lord's Anointed.

This new consciousness of the indwelling immortal life takes the place of hope, expectancy, obedience (Simeon), and he is allowed to *depart in peace*. The song of rejoicing which wells up in the soul when it *feels* the quickening spiritual life, is called *Nunce Dimittis*, from the first words of the Latin translation. The way of salvation from death is clearly perceived: "Mine eyes have seen thy salvation."

"This child is set for the fall and rising up of many in Israel," means that through its advent in consciousness there must follow an adjustment of all things in Truth. Mary, the soul, shall be pierced as by a sword, that "thoughts out of many hearts shall be revealed." Mary, the mother, rep-

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resents the conservative, conventional principle that suffers when the new order of life and law is set up. The soul has been bound by race tradition and custom until it is atrophied. Now it is coming to life and, in its travail, reveals the Lord's body.

Anna, the prophetess, who had long been a vestal virgin in the temple, represents a certain conservation of spiritual life and devotion which has been transmitted through many incarnations and becomes an inheritance of the soul. Nothing is lost in the Divine evolution of the soul. The pure in heart shall see God.

Lesson 5, February 4

THE WISE MEN LED BY THE STAR.—Matt. 2:1-12

1. Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, Wise-men from the east came to Jerusalem, saying,

2. Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.

3. And when Herod the king heard it, he was troubled, and all Jerusalem with him.

4. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.

5. And they said unto him, In Bethlehem of Judæa: for thus it is written through the prophet,

6. And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah: for out of thee shall come forth a governor, who shall be shepherd of my people Israel.

7. Then Herod privily called the Wise-men, and learned of them exactly what time the star appeared.

8. And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when ye have found him, bring me word, that I also may come and worship him.

9. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10. And when they saw the star, they rejoiced with exceeding great joy.

11. And they came into the house and saw the young child with Mary his mother; and they fell down and worshiped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

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12. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

GOLDEN TEXT—"*Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else.*"—Isa. 45:22.

In Scripture symbology "east" represents the within. As here used the word in the original is plural; the significance therefore is, that from the regions of interior wisdom there come thoughts of reverence for the Holy Life that has begun its growth in the consciousness.

This attitude of reverence is an important feature in developing the Christ-consciousness. Without it the mind loses a certain necessary connection with Spirit and lacks that central poise of faith that gives a religious tenor to the process. Therefore, holy devotion is a factor of vast import in bringing forth the perfect Christ child.

All causes are of the spiritual; even the forms of matter are held in place by invisible thought-ideas. Thought-forms are reflected into what may be termed the astral, or star-dust realms. Thus the body of the Christ child in us is not yet projected into visibility, but its thought-form exists as an image, or pattern, of the coming Jesus—the Star. This is perceived by the inner wisdom, and is a guide to the locality in the nerve centers where it is building, as described in the previous lesson.

Herod, the ruling will of the physical, catches a vague feeling of this new power beginning to make itself manifest at the heart, or Jerusalem Center, and he is troubled, and all that part of the consciousness also. There is often a great stirring up of the *solar plexus* when the new birth sets in, and those who are not in the devotional frame of mind, and are therefore out of touch with the informing wisdom, are liable to think that they have some disease. When you have been quickened of the Spirit you should count every experience as in some way connected with your development on that plane of consciousness.

Those who live in the outer thought alone have no concept of the many subtle mental processes constantly going on

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in their souls and bodies. Even those who are deep in thought discipline are not always aware of the crafty, plotting ambitions, and many other phases of mentation, working out their natures in the inner consciousness. All that is here described in this lesson might take place in the subjective consciousness of a busy man or woman in whom the Christ mind and body is beginning to be active, and they would not outwardly recognize it except as a vague unrest, or maybe nervous condition.

Thus Herod may be plotting subjectively to destroy the young Christ-consciousness, which he feels gradually usurping his rule, and his subtle thoughts may rise to the surface in a feeling of opposition to any change in existing conditions. If we give up to this our hearts grow spiritually cold, and the Christ-character does not come forth in wisdom and stature, but is suppressed by the scribes, pharisees, chief priests, and all those states of mind that constitute the man without.

But the "good shepherd" is one who knows his sheep, and they know his voice—every thought is under discipline, and when the wise thoughts from within bring their presents, there is great rejoicing and satisfaction in consciousness.

The presents which the Wise-men bring are symbolical of the inner resources open to the Christ child. They may be stored-up good deeds and thoughts of previous incarnations, which this wisdom within carefully guards and gives to the soul as an inheritance when it arrives at mature age. Thus no good thought or deed is ever lost in the Divine economy, and although you may seem to fail in bringing forth to perfection the Christ child there is no cause for discouragement.

Lesson 6, February 11

THE BOY JESUS IN THE TEMPLE.—Luke 2:40-52.

40. And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

41. And his parents went every year to Jerusalem at the feast of the passover.

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42. And when he was twelve years old, they went up after the custom of the feast;

43. And when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not;

44. But supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance:

45. And when they found him not, they returned to Jerusalem, seeking for him.

46. And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions:

47. And all that heard him were amazed at his understanding and his answers.

48. And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing.

49. And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house?

50. And they understood not the saying which he spake unto them.

51. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart.

52. And Jesus advanced in wisdom and stature, and in favor with God and men.

GOLDEN TEXT—"*How is it that ye sought me? Wist ye not that I must be in my Father's house?*"—Luke 2:49.

Jesus represents the growing consciousness within that we are Son of God; Joseph represents the son of man, and Mary the Divine Motherhood. These all enter into the consciousness of the individual, and the object of their labors is the rounding out of the Son of God, or Jesus, until he is a perfect demonstration of God. The two sides of Being are always in evidence to the one who thinks deeply. Why the formless must become formed, and why the invisible must become visible is not easily answered. (Why do two and two equal four?) It is not necessary to explain how—observation proves the fact, and experience demonstrates that satisfaction comes by following this law of creation. The

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religionist calls it regeneration and the scientist evolution. We may differ as to the character of the process, but the final results are identical. All men are striving to be God manifest. "Be ye perfect even as your Father in heaven is perfect."

"The child grew and waxed strong, filled with wisdom; and the grace of God was upon him." The growth of strength and wisdom of the Jesus consciousness is not always patent to the outer man. It is the "grace of God upon him" that brings about an inner spiritual strength which remains hidden until it reaches a certain development in all parts of the mind and body. At first we realize a change in thought, next a distinct vibration in body. When the growth is regular there is a spiritualization of some center in the mind and body each year, until the whole twelve have been raised to a higher rate of activity and a clearer perception of Truth. This is the going up each year to the feast of the passover at Jerusalem. The "passover" is the passing over from a lower to a higher plane of consciousness. To attain this, "sacrifices" have to be made in the city of Jerusalem, or place of spiritual peace and harmony. Thus it is found that when we are progressing in orderly steps in regeneration that we give up some sense appetite or passion about every twelve months. This involves a certain facility in going within the consciousness, in which is a place of peace, Jerusalem, and a returning to the without with the fruit of the communion. Sometimes the soul and body, Mary and Joseph, in their hurry to come to the surface of life, or return home, forget the young child Jesus or take for granted that he is in the company. But he is not found, and they return for him. This means that we are to be specific in bringing forth from the inner or invisible side of Being all the factors that enter into consciousness, because if we do not we shall have to return sorrowing after "three days," which is an entering into spirit, soul and body, where we find the Son of God in the temple "sitting in the midst of the doctors." The thoughts in the organism that preside over and regulate the various functions are here referred to

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as the "doctors." Jesus, the Wisdom of God individualized, gives these doctors a new understanding of the Divine Law, and all are amazed at the higher revelation.

This work of Jesus in the "Father's house," as it is in the Revised Testament, is one of the most vital points in developing health of mind and body. The outer consciousness may not understand (verse 50) why the all-powerful Son of the Most High should spend so much time in this inner communion, but experience proves that it is necessary, and those who give due attention to it find that a certain harmony is established, which may be brought to the outer realms (Nazareth), and made to serve and be subject to the commonest walks of life. This balancing of the within and without brings about that harmonious evolution in soul and body which is described in verse 52, "And Jesus increased in wisdom and stature, and in favor with God and man."

Lesson 7, February 18

THE MINISTRY OF JOHN THE BAPTIST.—Luke 3:1-17.

1. Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene,

2. In the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness.

3. And he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins;

4. As it is written in the book of the words of Isaiah the prophet, The voice of one crying in the wilderness, Make ye ready the way of the Lord, make his paths straight.

5. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall become straight, and the rough ways smooth;

6. And all flesh shall see the salvation of God.

7. He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come?

8. Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

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9. And even now the ax also lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.

10. And the multitudes asked him, saying, What then must we do?

11. And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise.

12. And there came also publicans to be baptized, and they said unto him, Teacher, what must we do?

13. And he said unto them, Extort no more than that which is appointed you.

14. And soldiers also asked him, saying, And we, what must we do? And he said unto them, Extort from no man by violence, neither accuse any one wrongfully; and be content with your wages.

15. And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ;

16. John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and in fire:

17. Whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he shall burn up with unquenchable fire.

GOLDEN TEXT—"*Repent ye: for the kingdom of heaven is at hand.*"—Matt. 3:2.

John means in Hebrew "Jehovah is gracious." It is that attitude of mind in which we are zealous for the rule of the Spirit. It is not the Spirit, but a perception of spiritual possibilities, and an activity in making conditions in which the Spirit may rule.

The "baptism of repentance for the remission of sins," which has been made by the church an outward form representing an inner mystery, is in fact a simple matter of thought training. The Greek word *metanoia* is translated "repentance," which has been interpreted to mean an admission to God of sorrow for past sin and a resolve to be good in future. The field of action for that which has been assumed to be goodness in the sight of God has nearly always been in conduct. The whole Christian world has in a measure failed to discern the teaching of the New Testament about mental laws. A proper translation of the mission of John the Bap-

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tist is, "He came into all the region round about Jordan preaching immersion in mentation for the doing away with shortcoming." Lyman Abbott says that it is plain that the mission of John was to bring about a change of mind. "The fundamental idea is not so much sorrow as a change—a change, however, be it observed, not merely of conduct, but of the thinking and immortal part."

There is to be a descent into the consciousness of a higher principle, called in Scripture, the Lord. There must be preparation for this more heavenly order of being. "Prepare ye the way of the Lord, make his paths straight." The mental department of man is a tangible reality. Thoughts occupy space and have form and shape. They make the "valley," and "every mountain and hill" mentioned in this lesson, which are to be evened up before "all flesh shall see the salvation of God." All *your* flesh shall see the salvation of God when you have made your "crooked" thoughts straight. If your flesh is not saved from the ills that mortal flesh is heir to it is because you have not opened the way for the saving Christ principle by purifying and harmonizing your thoughts.

Don't fall back on "our father Abraham," which is heredity in the Adam line of descent, but bring forth in yourself the fruits of our Father God.

Under the evolutionary law of nature, which Abraham represents, "God is able to raise up children from these stones." John here infers that those who count themselves subject to the law under which Abraham lived and died are mortal instead of spiritual. Lay the ax at the very "root of the tree"; deny all mortal ancestry. Affirm God to be your father and your mother and that you are subject to his law only; then deny the thought of selfishness—desiring more than you have daily use for. Be just in thought. Do not extort, but silently affirm, "I am willing to abide by the exact law of justice: that which is mine shall come to me, and no more." Let no violent thoughts go from you. Breathe peace and love and harmony through your mind, and baptize the whole world daily in its refreshing sweetness.

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Then when you have made the proper conditions in your mind there will descend into it a fuller life, a purer love and a greater power than you have ever had, you will be baptized with the Holy Ghost.

If man's life at any point could become unwillingly subordinated to another so as to make of him a "victim," and relieve him of the responsibility of consequences, he would not be a free agent, and our teaching of freedom and responsibility would be false. If man suffers from accident he is not living under the dominion of law.—*Newcomb.*

RING OUT THE OLD

Ring out the old, ring in the new,
Ring, happy bells, across the snow:
The year is going, let him go;
Ring out the false, ring in the true.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ which is to be.

—*Tennyson.*

(Added verse by M. F.)

Ring out the ignorance that holds
From man his sonship with the Light,
Ring in the unity of Good,
Ring in the day that hath no night.

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THE FAMILY—HARMONY IN THE HOME

Home is the Nursery of the Infinite.—Channing

EDITED BY MYRTLE FILLMORE

NEW YEAR OPPORTUNITIES



OR every home this number of our magazine enters, we affirm not only a happy New Year but a newness and happiness that shall attend every day of 1912.

The very name "new" gives it a welcome, because there is something in the make-up of mankind that craves the freshness that the word suggests.

Then why not give that word "new" a place every day, and why not on our first waking remind ourselves that this is a fresh, new day, full of opportunities and fragrant with possibilities? God never endowed us with brain, soul, and spirit to have us get entangled in the web of habit.

The restrictions of yesterday have no power to overshadow our lives to-day, when we realize that we are in the eternal *now*. Let us begin our day with newness of thought and courage. Let us at the beginning of the New Year throw the doors of our hearts and homes open to the *new*. The newing process comes first in mind. "Be ye transformed by the *renewing* of your mind."

Carry this into every detail of your life. Begin with the years and scatter them first. See yourself new, fresh, and full of vigor. Then start in, and by the same process of transforming, change everything you have to deal with daily. That which was irksome and stale now takes on a new, fresh delight.

The children of the homes are the ones who really understand the law of the New. By the touch of their untainted imagination the simplest things are transformed into the beautiful and marvelous. If we would consider

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this we would see that it is not the things themselves, but the thought back of them that gives them significance. The poet says, "Thou seest no beauty save thou make it first."

Beauty and appreciation are inborn, and so are all the qualities that make for the transformation in the outer world. Emerson teaches that those who have capacity to appreciate beautiful things have more enduring title to them than those who hold material ownership of them.

With this clew, who need lack possessions? The new thing to do is, let the Seer within look with unblurred vision. Michael Angelo beheld an angel where the outer eyes saw only a block of marble, and with the cunning of chisel and mallet he brought into manifestation what his inner vision had created.

Looking with this inner sight we behold the Angel of the New, where to the outer eyes there is mere common condition, or common experience, which comes forth into manifestation through the telling strokes of our thought and word.

Do you want to make new every day of the year? Have you looked on the dark side? Find the silver lining of your own ideals. Have you the habit of grievance? Look within and see the joy tucked away in the remote corners of your heart, and the world without will grow roseate to your charmed vision.

Go step by step through the old habits of mind and bring forth the glory of their hidden side. Why! You will find angels of overlooked opportunities coming forth from the commonest demands of everyday life.

So ready is this glory to come into your life that you only need turn your face full upon it to behold the Angel of the New—your home and all therein transformed through renewed purpose, thought, and word.

"God bless the master of this house; the mistress also; and all the little children that round the table go, and all your kinsfolk, that dwell both far and near, I wish you a Merry Christmas and a Happy New Year."

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THE SCULPTOR BOY

Chisel in hand, stood a sculptor boy,
With his marble block before him;
And his face lit up with a smile of joy
As an angel dream passed o'er him.
He carved that dream on the yielding stone
With many a sharp incision;
In heaven's own light the sculptor shone—
He had caught that angel vision.

Sculptors of life are we, as we stand
With our lives uncarved before us,
Waiting the hour, when, at God's command,
Our life dream passes o'er us.
Let us carve it, then, on the yielding stone
With many a sharp incision;
Its heavenly beauty shall be our own—
Our lives, that angel vision.

—*W. C. Doane.*

IMAGINATION IN CHILDREN

IMELDA OCTAVIA SHANKLIN

AWISELY trained imagination is one of the richest possessions of life. It is the right development of a soul capacity, and its mission is to give joy. It brings messages from the stars and it sings sweet melodies in the winds. It transforms the tedious humdrum to the ideal that riots with delightful possibilities. It emancipates routine by infusing into it that piquancy without which life is a wearying round of the ordinary.

Any soul capacity is easily misunderstood; when brought into apparent contrast with the less ethereal facts of external circumstances, imagination may look to be a

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sorry monitor of thought, but not until its alchemy is sanely brought to bear upon life is there progress made from clay to Elohim.

Any soul capacity is in danger of misapplication. Imagination unbalanced with executiveness is the mental ratio of the idle schemer. When imagination is released from close union with the ideal it acts through pessimism. United to selfishness it descends into jealousy and fancied hurts.

Imagination in children and in adults differs in purpose not at all, and differs in nature only from the adult's view of it. Aside from its joy mission, this soul faculty has another work, which is that of leading the mind out into new countries where prudence and tradition would not hazard a venture. This latter accomplishment is its peculiar province in childhood.

Imagination is stimulated by happenings prosaic enough to the experienced adult, but which overflow with the wonderful to the inexperience of childhood. Ignorance of nature is the basis of every miracle. To the king of Siam ice was a supernatural thing, and the one who could convert water from its liquid to a congealed form was a magician. The child hears of things as far from its sphere of the ordinary as gelid water was foreign to the experience of the king of Siam. In the flowing state of memory that accompanies the undeveloped reasoning in very young children, every issue is new; there is no ordinary thing. Wonders occur everywhere. The miraculous is always coming to pass. Man rides the air. Surely it is magic that enables the grown-up to mount into the clouds by means of that bird-like craft that the papers picture. What invisible hand pulls the child back to earth when he tries jumping into the air? Why should one fall and another rise? There is no adequate explanation in the child mind, and it does not occur to him to ask an explanation of the difference. It is clearly the work of magic. Magic also those wonderful aerial flights of the capped witch on her broom, while the flittings of swift wings that bear away the song birds in autumn and

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bring them back for spring attains to the supremely wonderful.

Cradle lore, fairy tale, adult conversation of that which the child hears but does not comprehend, enchant and hint of mysteries utterly removed from the knowable. The child does not have cause and effect in his mental cosmos. He has effect only. Following the lure of knowledge he penetrates the unknown, finding that which is later forgotten. Having effect only by which to gage his conclusions, he unavoidably errs. He learns as he associates objects with words, experience with narrative. The wide space that has divided the word and object, the experience and narrative, imperceptibly lessens. The observation of daily events leads him to attribute results to some established agency. Here is where the child mind blends with the adult mind. It is in the reconciliation of occurrences with causes that gives imagination field for the performance of some of its most extraordinary deeds.

In our superior experiences we can show that many child-conceived agencies are irrelevant and inadequate to the end described. We are not given to see that many of our conclusions and proofs are probably as far-fetched and insufficient to life as we find it. Through the courtesy of nature it comes that both the child and the adult have that on which to rest their questions. The assumption is satisfactory until the universal mind demands in each case a more generous acknowledgment of its inclusiveness.

The results of imagination in children have led to misunderstandings of motive. Few children are liars, although not many of them speak the truth about the happenings of their daily living. The child may make statements that controvert every known fact in the case, and yet be innocent of deceit. The same account from an adult would be grossly misleading. Knowledge of cause and relation are large factors in truth at this stage in the world's standard of judgment.

When a child says, "I've been to the North Pole on my new sled," there is no question of his veracity. It is

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conceded that he has taken an imaginary trip to that moot region that has produced imaginations in minds of broader experience. Quiz the child skillfully, and he will admit that he not only went to the Pole, but that he also climbed it, and very probably ate of the icicles crowning its top. He will also tell many incidents of the journey. He will embellish the whole narrative in a way that draws upon all the knowledge and hints he has received in connection with polar topics.

The training of the child confirms the tendency to imagine events and causes outside the pale of acceptation by the adult. Words spoken and circumstances detailed by those to whom the toddlers look for all things, set up wonders that affect the conversation and acts of the child. Like ourselves, these little ones speak and do the things that are in them.

One day I called at a farm house where there was a four-year-old daughter in the family. The mother sent the little girl into the orchard for apples, and in the interval confided to me a great perplexity. The child told so many stories that they never knew when to believe her. The mother said, "I don't know what to do next, unless I punish her. I have tried to teach her to tell the truth. I have told her how much it troubles all of us to have her deceive us so, and how terrible it is for her to say things that we can't believe, but it all does no good. What can I do?"

She related several accounts the child had given of different matters, fabricated situations and experiences. Some of these were plainly the result of prohibitions put arbitrarily upon the baby; others were of remarkable escapades on the part of the dumb creatures of the farm. They were ridiculous exaggerations that could not mislead because of their very impossibility.

The child returned with the apples. She told her mother that the pigs were in the orchard.

"Naomi, are you telling me the truth? Are the pigs really in the orchard?" the mother asked.

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"Yes, mamma," was the answer, with every evidence of sincerity. The mother looked at me.

I said, "Come over here, Naomi."

She came. Healthy, rosy, solidly muscled, she was that type of child from which the abnormal is as far removed as the east is from the west.

"So the pigs are in the orchard this time, sure enough?"

She leaned against my knee and looked smilingly into my face. She dimpled with appreciation.

"Yes, they're there."

"Oh, well," I said, "And what are they doing?"

Full of confidence she beamed upon me.

"They're climbing the trees," she informed me.

"Yes," I agreed, as if tree-climbing pigs were the most matter-of-fact thing in a matter-of-fact world. "And you saw them climb the trees?" She nodded eagerly.

"What did they do, then?"

"They runned out on the limbs."

"What fun!" I enthused, enjoying her faith in the situation as much as she did. "Now, what did they do when they came to the ends of the limbs?"

"Jumped off!" She shouted gleefully at this natural climax of the pigs' progress. I laughed with her. The infection of the situation caught the mother, and she united in the applause that marked the conclusion of the unusual event.

To the mind of the four-year-old, why should not pigs climb trees, run out on the limbs and jump off? The four-year-old sees things that the forty-year-old has forgotten. Because the latter does not remember, it is not justified in assessing punishment on the one who has what it has not. Gulliver in his travels, and John on Patmos have not been held accountable by the rules of the ordinary. The pigs were playing as the child would play. Her criterion for their acts was what her acts would be under the same conditions. That the pigs were not in the orchard on this occasion did not deter her faith in their being there. She had been repeatedly warned to report if she ever found

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them outside their allotted pastures. The expectation created by the warnings had at last brought about the matter to her mind. From the general she had particularized; this is the only method of conclusion that lies within the scope of the baby mind.

None the less remarkable was the experience of the boy of five, taken by his father from the city to spend his first summer in a quiet country retreat. Dogs, cats, and horses he knew by contact. Pigs, sheep, and cows he recognized from the pictures in his books. From this latter source he had gained an idea of the creatures of the wild, and he was distressed that they were not to be found in his new environs.

St. Patrick's benevolent activity in Ireland was his great joy. Adventures in forest and on prairie were delights to him. Fairies and dragons he believed in, but they were also lacking in his new surroundings, as the tame conversations about him intimated.

The tree space of natural forest was a charmed land wherein songbirds made wonderful minstrelsy. The hills beyond harbored the unknown. The flowing stream held, he knew not how many sprites of a nature that the makers of books had not yet discerned.

One afternoon the father was reading in the shade of a tree. The small man rushed up in great excitement and panted out an account of how he had been chased by a huge snake.

For years no snake had been seen on the premises. As for the dimensions given, certainly nothing of such magnitude had crawled upon the face of the earth since the reptilian age. Rabbits and birds were the only wild creatures known to the region. The father explained the harmless nature of all the outdoor creatures there. The lad seemed appreciative when he was assured that he could not have been chased by a snake. Feeling that he had freed the child of all apprehension of danger, the father asked,

"Now, Harold, do you think it was a snake that chased you?"

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Looking up with an expression of much relief at perils escaped, the boy answered,

"No, papa; it was a gwizzly b'ah."

So much for the logic of the fact when it stands in the way of the logic of imagination. The books had pictured all the elements necessary to such an adventure; others had been chased by snakes, by bears, by this or that. Of course the good makers of the books had always rescued the heroes of the stories. The accounts would be unpardonable otherwise. Innocence has always its defense. St. Edmund, with invincible powers, has appeared, a very present help, to many an English soldier whose cause was just and whose faith was the true faith. The time, the event, the need of the mind, has each its influence in bringing that which appears before the mental eyes.

The exaggerations of childhood are not exaggerations to childhood. They are what take place in the childish mind when it is adjusting its ideas to the experience of others. Thought induces act. The imagination in childhood helps in a degree to color experience. Experience in adult life tinges the imagination sometimes to the extent that makes life run in a rut. Lacking comparison, the child makes no attempt at concealment for fear of criticism. Having comparison, the adult fetters conditions with it. Lacking experience, the child expresses without regard to the logic of relation. Having experience, the adult tries every event by the inflexible measuring rod of that which has been.

Every mind has its dreams. The adult has learned not to publish his too openly. The child does not know the unlikeness of his world to other worlds, and in his innocence he subjects his mental experiences to the ridicule of those no wiser, though more experienced than himself. He talks of that which is around him, viewing matters from the only standpoint that is possible to him. It is all true, gloriously, dazzlingly, appallingly true to him; his parents worry over his perversity and untruthfulness. The child looks into the sky, where space suggests; the parent looks upon the earth, where dimensions limit. Conclusions are inevitable, differing

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with the background. "We are such stuff as dreams are made of."

Life ascends because the physical is the offspring of the mental. Our aspirations link us to the heavens. Our visions draw away the curtain from the face of the ideal. The airy wings of imagination bear us upward above the sordid, and the finer lines of the Eternal Loveliness unroll before us as we walk on noiseless floors through the fair palaces of dreams.

To read what is written of the inability of young mothers to feed their babies by the natural method one would imagine that the fault is ever that of the mother. What we forget is that a mother's food for her infant is not altogether affected by her physical well-being, but also by her spiritual well-being. It is now proved a physiological fact that the breast-fed baby of a bad tempered father, for example, has little chance of receiving proper food. Unless a nursing mother is carefully sheltered from worry the child's food will be directly affected. In short, the attitude of the father to the mother during the nursing-time of a young infant has much to do with the ability or inability of the mother to give the child his proper food. It is all very well to hold mothers up to their duties with regard to their children, but it is also in order, once in a while, to ask how the are fathers discharging their responsibilities. For obligations they have, just as binding as the duties of the mothers. The young mother may have all the desire in the world to nurse her young infant, and in her physical well-being she may be perfectly capable of doing so, but if she is harassed by worries, troubles or annoyances which her husband could and should keep away from her, all her own wish is for naught and is nullified by the failure of the husband to recognize and do his part. Many an infant has had to be weaned from no fault nor lack of desire on the part of the mother to fulfill her part.—*Ladies' Home Journal.*

Thoughtfulness is a virtue.

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Society of Silent Unity

913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM TO HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL ,OR FINANCIAL CONDITION IS. IF YOU NEED HELP WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED.

ALL LETTERS ARE STRICTLY CONFIDENTIAL.

SOCIETY OF SILENT UNITY,
UNITY BLDG., 913-917 TRACY AVE.,
KANSAS CITY, MO.

CLASS THOUGHT

January 20 to February 20, 1912
Held daily at 9 p. m.

The Lord watch between thee and me, and make us to know that the Christ Mind is enthroned in us.

PROSPERITY THOUGHT

January 20 to February 20, 1912
Held daily at 12 m.

I have Faith in the Substance of Thy Abundant Supply, now manifest in me and my affairs.

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THE PROSPERITY THOUGHT

"I have Faith in the Substance of Thy Abundant Supply, now manifest in Me and my Affairs," is the Prosperity Thought, held every day at high noon, January 20th to Febraury 20th.

Would you demonstrate with us its efficacy? If you would, come, unite with us. Take it up, not only saying the words, but seeing back of the visible the inexhaustible Supply.

When we get our faith deeply rooted in this Omnipresent Substance wo do not depend upon the unreliable values of the external. The giant tree that has reached down and tapped the hidden streams far beneath does not rely upon the surface rains. The droughts no longer affect its growth or foliage. Like the tree, when we have once laid hold of our Spiritual Certainty the problem of our supply is solved.

It is your privilege to prove this, and the way to prove it is, be faithful to the time and the thought. To be faithful, we must keep up our affirmations of supply, for every word brings forth of its kind. Whatever is planted in the soil of mind sooner or later comes into manifestation. A bountiful faith shall bring forth a bountiful harvest.

WE THANK YOU, GOOD FRIENDS

The Silent Unity workers at this Center thank most heartily all the good friends who have, during the past year, contributed to their temporal support. We have not lacked any good thing. The Lord has blessed us in every way, and we are indeed very grateful.

The year just past has been the most prosperous of any of the twenty years that this Society has been in existence. Our members have been uniformly generous in their free-will offerings, and we have been able to pass along to other departments of the Unity work funds necessary to

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their support. The free literature department has had most of the help, and it has done a great amount of good in teaching people the law of life. Magazines, papers, books, and leaflets, with a total average of two thousand daily, are sent out from the Unity publishing department. A good share of this is given freely to inquirers and prospective members. So you see how necessary your contributions are to the furtherance of the work.

We trust you have received full benefit for all you have given to this work. If you have not, we shall gladly make good any delinquency on our part, if you will fairly state your case. We are working under the Divine Law, in which giving and receiving in just ratio is fundamental. If we have received anything from you and have not in some way given an adequate return, the Law has not been fulfilled. However, in adjusting this Law between us please remember the statement of Jesus, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." If you count your temporal needs alone, you are overlooking the essential; that is, food for mind and spirit. If you have been healed of your bodily ills, good; but if you have received thoughts from Divine Mind you have been truly healed and fed.

We feel a very vital, even personal, interest in our members, and we know you and your needs much better than you think we do. Could you be with us when we have our daily healing conferences in the Silent Unity White Room you would soon feel that you were one with us in Spirit, and that we know you through your letters and silent thoughts. The understanding of Truth forms a brotherhood that cannot be separated by time, distance, or condition. We trust that you will realize this more and more as we jointly go forward in the good work.

We greet you every one in the Bonds of the Brotherhood of Jesus Christ, and hold you this year, and throughout the years of eternity, in that Health, Happiness, and Prosperity which is divinely yours.

SOCIETY OF SILENT UNITY.

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THE HARVEST

EDNA L. CARTER



THERE are thought-realms within thought-realms, and they sow and reap continually; consequently a harvest is always at hand in some part of every one's mentality. "Say not ye, There are yet four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest" (John 4:35). Every idea that finds lodgment in the mind is a seed that, in its season, springs up and brings forth after its kind.

In the parable of the wheat (the true) and the tares (the false), as given in the Emphatic Diaglott, it is written "The harvest is the end of the age." Another translation reads "The harvest is the consummation of the age." Either version makes the text clearer than the old rendering "The harvest is the end of the world." The idea is that there is a period of growth, closing with a season of ripening and reaping. The history of nations and the history of individuals bear witness that this is true; and all who are consciously undergoing transformation from the natural to the Christ consciousness realize its truth.

The most striking statement in the parable is, "Let both grow together until the harvest;" and it comes with special force to all who get impatient with themselves, with others, or with conditions. It is said that tares, while in the blade, look so much like wheat that they cannot be known from the wheat. There are many thoughts and conditions that have nothing in their beginning to indicate whether they are truth or error. They must be left alone and allowed to grow until they have developed sufficiently to reveal their real nature.

Another reason for allowing tares to grow until the

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harvest is that given by Jesus: "lest ye root up also the wheat."

All this might seem to indicate that not much is required of us during the growing period; but there are requirements. While we are to *let* the tares grow, the substance of our thought should go to the wheat. The harvest depends upon the ripening of the wheat, and it is not a matter of times and seasons, but of development, independent of time. The more thought-substance the wheat receives, the sooner it will ripen and be ready for the harvest.

"Gather ye together first the tares and bind them in bundles to burn them: but gather the wheat into my barn." The gathering together in the barn beautifully symbolizes the Divine unity. The separation is the necessary preceding work. Where the thought of unity is emphasized there is a possibility of overlooking the fact that the demonstration of spiritual unity awaits separation from all that is not of spirit.

This parable applies first within man, then without. There is a mental law that draws all thoughts of similar character to a center and binds them together. In the outer workings of this law we see men of like ideas grouped together and bound in societies and orders and organizations of various names. These are the bundles to be burned. The burning is that described all through the New Testament as the fire that destroys all error, root and branch. Men have certain corrective experiences as individuals, other experiences from their relations in the family, still others as a state or nation, and many more as a race. In these experiences they find that the tares of error are burned and the wheat is gathered into the barn of spiritual consciousness. This work, since it goes on within each individual, brings him directly into the harvest. He finds in himself a rich harvest of wheat being stored up; or he finds that he has been caught in a bundle for the burning of the tares he has nourished with his thought. If he wants to avoid being tied in a bundle with others, he should give the substance of his thought to that which is real and enduring.

Generation, mammon-worship, the pride of man and

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worldliness, are tares growing out of humanity's ignorant thoughts here in the world, and it does no good to fight them; but, to avoid the burning experiences in ourselves in the day of their destruction, we should give to none of these things *our thought or interest.* They shall soon pass away, and the Spirit shall reign supreme. The great day of harvest is the final separation of the false from the true, and the complete destruction of every seed of error so that the world shall no more bring forth tares.

The harvest may be a time of joy or sorrow. Those who have cultivated the wheat shall come with rejoicing, bringing with them their sheaves of spiritual attainment.

These few thoughts from this great parable have come as a comfort when truth and error seemed walking side by side and error passed as truth, and they are here given out as a word of cheer to any who may have grieved that Truth seemed not to receive its rightful recognition.

"Give love, and love to your heart will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your work and deed."

He who knows that power is in the soul, that he is weak only because he has looked for good out of him and elsewhere, and so perceiving throws himself unhesitatingly on his thought, instantly rights himself, stands in the erect position, commands his limbs, works miracles; just as a man who stands on his feet is stronger than a man who stands on his head.—*Emerson.*

The moment you believe yourself to be conquered you *are* conquered, even though success is within your grasp; all of which means that no person and no power can conquer a man; that he is only conquered when he conquers himself. Strange, is it not, that one's own destiny should lie in his own hands, and that no outside power can cheat him out of it?

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EXTRACTS

From Letters Written to Students and Patients by the Society of Silent Unity

In your work of healing, avoid that malpractice which, when your faith is not equal to the case, treats for death under the plea of setting the patient "free." Death does not bring freedom. If your faith is not sufficient, call in the aid of another or others, and your united faith may accomplish the healing which your faith alone could not accomplish. At least, do not try to cover your lack of faith by treating for the success of the adversary. You are not true to your calling if you thus betray the trust of your patient or his friends. You have been called in to hold for life and are responsible to the Law of life for all your words.

* * * *

We quote from your letter, "The thing desired is ours in its incipiency."

No, the thing desired is ours in its fullness, and but waits our recognition and expression of it. All things are now fulfilled in Christ.

* * * *

You have a certain faith in God and if asked you will say, "Yes, I believe in God." You see the manifestation of life everywhere and you assent to the proposition that there is One Infinite Life. But do you have faith in it as the healing, renewing force in you, or is there a gulf between your consciousness and the One Life? That is where Jesus Christ stepped in and made his great demonstrations. He had the boldness to make himself one with Divine Mind.

* * * *

You say, "I know that if the Christ were here on earth in human form as he once was, and I asked him, he would help me." The Truth about the matter is, he *is* here on earth now, and dwells within each one of us as our Lord and our God. If he were a mere person, as many have believed him to be, he would not be the all-pervading Spirit

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that he is. He said, "Lo, I am with you always." "Before Abraham was I am."

* * * *

If you would realize the power of exalted ideas do not separate them from your everyday work. Men have deified spiritual things and put them on a pedestal out of reach of their daily thought, and tried to content themselves with thinking along material lines. Bring your spiritual thoughts into expression in all that you do.

* * * *

As to the silence, no doubt it can be abused as well as the privilege of eating can be abused. But we do not quit eating because others, or even ourselves, sometimes make misuse of the privilege. Jesus gave direct command to go into the *inner* closet and *shut the door*, and there is no other place to come into conscious union with the Father and Jesus Christ. So the silence is an absolute necessity—far more of a necessity than the eating of food. Thousands of people go insane who have no idea of the silence; so there is no more proof that the silence makes people insane than that any of the other things they do is the cause. The mere fact that some people who practiced the silence have become insane (and we never heard of but one, and his aberration was caused from his resistance of the Spirit), is not necessarily proof that the silence was the cause. The object of the Silence is to take control of the subjective forces. Insanity results from the subjective taking control. Those who fear to enter the closet of prayer that they may take this inner control are like a man who, knowing there was a fire in his basement, would refuse to go down and put it out, because he was afraid of being burned up. It is as if he would say, "Don't tell me about the fire. I don't see it and I can be happy for a while until it burns up my house." He knows the fire will finally reach him and destroy the house, but rather than take the chance of saving himself by going down and putting out the fire, he will go on for the brief time he has, trying to prolong his life in some external way. It is surely wiser to undertake the mastery of

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the subjective forces, through prayer in the inner closet, even if one does not succeed, than it is to refuse to try, from fear, or any other reason. Nearly everybody falls into the clutches of the subjective sooner or later, because they die. And a man is surely more of a man who makes a brave stand for his life than is one who gives in without an effort toward getting the mastery and salvation.

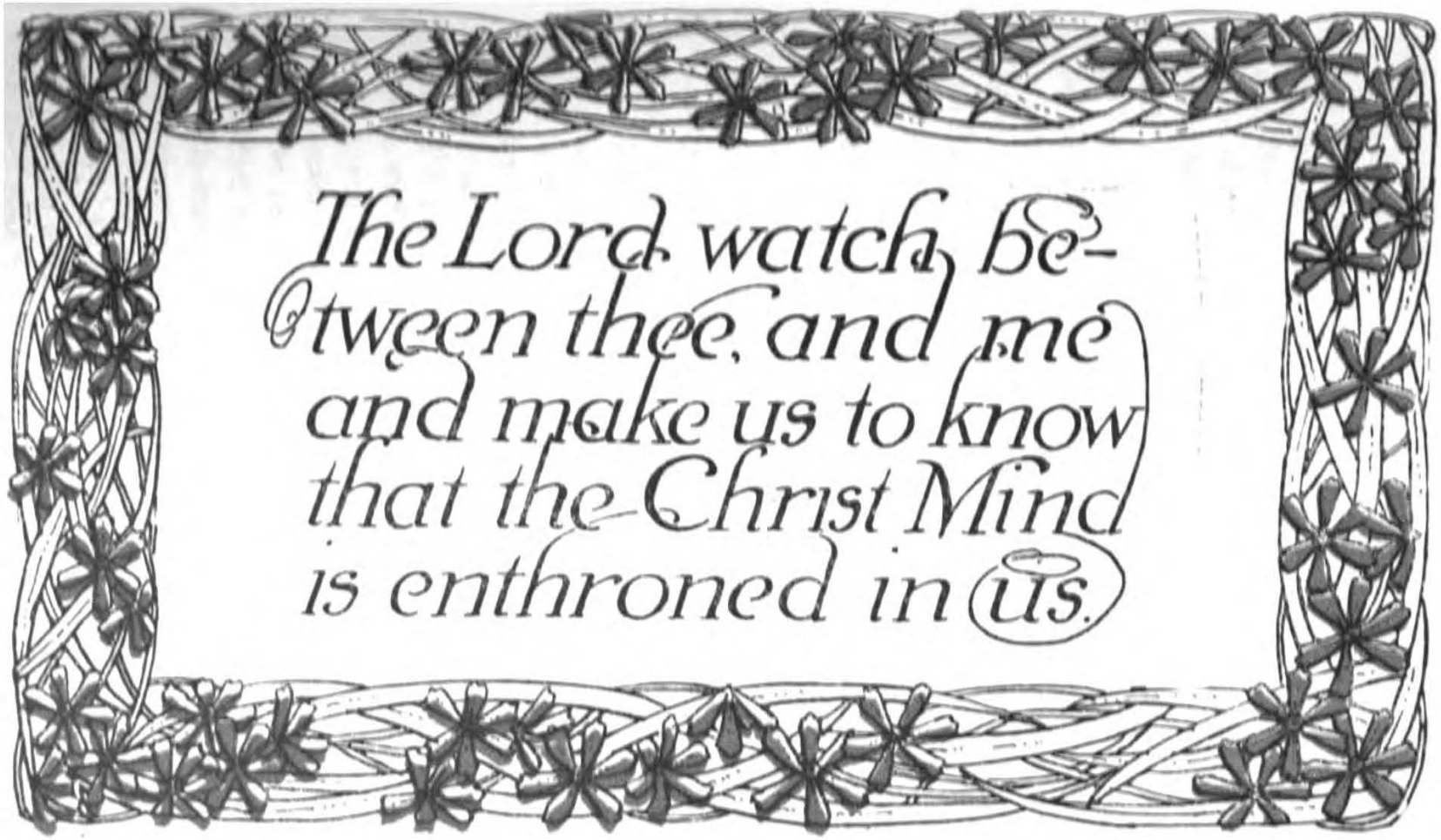
Those who are fearful of the subconscious usually overlook the superconscious. If the conscious and subconconscious were all, there would be some ground for the arguments against the silence. But there is an inner spiritual sanctuary, the inner place of the Most High, and people who write books from the intellectual standpoint do not know about that inner spiritual realm. So it is not safe to follow the intellect and its reasonings. The only safe place is the Secret Place of the Most High.

LIVE LETTERS

South Norwood, Ohio.

Last Saturday my eight year old son fell while skating and hurt his right wrist. The pain was so severe that he became faint and sick. By the time my husband came home the hand and wrist had become very much swollen and hard as a rock. We took him to a doctor's that evening. On examining the wrist, he threw up his hands and said, "A very bad fracture—means X-Ray and a fine surgeon." All necessary arrangements were made for the operation, which was to take place the next morning, when they intended to give chloroform and set the wrist. That night the pain was intense. All night long I worked over that break, doing as I had read of other readers of UNITY doing, talking to the little creatures of intelligence in that wrist, telling them that there was perfect harmony there, that there was no need of outside help. Over and over again I declared the bones in that wrist were in perfect order, that not a line was untrue.

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From UNITY for January, 1912, Kansas City, Mo.

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The next morning, according to arrangements, the X-Ray was used, and we then went to the office of the surgeon. By the time the plates came three doctors and a nurse were ready to perform the operation. The plates showed the bones of the arm and wrist to be in perfect line. The end of the bone was splintered, but they said that it had slipped back into place over night. Of course there was nothing to do but put back the splint and let it rest. I almost shouted for joy. Yesterday evening they looked at it again. There is a very slight swelling, and they said the splints can come off to-morrow, just one week from the day of breaking, instead of the usual three weeks. My gratitude is beyond measure.—F. S.

———

Seattle, Wash.

Picture to yourself a little camp in Alaska, four hundred miles from postoffice and civilization. It was the middle of a fierce winter, and in the tent there were but scant provisions and scanter comforts. There were five men eagerly seeking gold that they might bring back to the States a competency. It was impossible to obtain news of any kind from the outside world, and the only reading matter in camp was some Unity literature. One night, one of the men, a rough, burly fellow, howled for something to read. A UNITY was meekly handed to him with the explanation that it was the only available thing. He glanced at it, hurled it down saying, "Hell, I don't want any of that religious stuff." A few nights later the same thing happened again, and being lonesome and desperate he read a little. He became interested and read more. He sat up half the night to read; he caught a few minutes before and after breakfast to read; he squeezed a few minutes of reading into his lunch hour. Now, his every move is governed by his communion with the Lord. He has found peace and comfort and rest, and he knows just what to do and when to do it. The Lord instructs him definitely in all his work, telling him when to go out into the open country and when to keep close to timber, thus protecting him from the severe storms of the country. He says when he makes his "stake"

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he is coming out and going to Kansas City, study, and eventually go into the work. One other of the five men was already a Unity student, and a third has so grown in Spirit that he communes with the Father hourly.—MRS. J. D. L.

Kansas City, Mo.

It is nearly a month since I last reported progress, and I can say with most sincere satisfaction that I have derived continuous benefit from the treatments you have sent me. Your letter was most helpful, and particularly the passage in the booklet you sent in regard to the changes that take place in the body at times of spiritual growth, and which may be mistaken for disease. Such a disintegration, I think, has been going on in me, but it is becoming easier to take everything as coming from the Spirit, and I can see that a change of mind means a vast deal more than the "curing" of my deafness. I am determined to keep on until all limitations have been overcome.

During the first three months after I began treatments, going into the silence was with me as mechanical as exercising with dumb-bells, but now, and increasingly all the time, it is like clasping the warm hand of a friend. I had not dreamed that the sensation which came over one was so tangible and real. I am ashamed to think how ignorantly I have always lived.

I should like to mention one demonstration, which is so trivial as to be hardly worth speaking of, were it not that I think it is one of those little hinges on which hang things of larger growth. We were given the key to my brother's house to keep while the family were away, and several times the members of the family had occasion to go to that house. We had been informed that there was "something the matter" with the key, and that the door was hard to unlock. Various individuals tried to turn the key, and either desisted without success, or succeeded after strenuous effort, so strenuous, in fact, that the key was bent quite out of shape. Going to the house one day I was told that I was not strong enough to turn the lock, and that only a man could do it.

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Arrived at the door, I put the key into the lock experimentally, and found that it was indeed impossible to turn. I held the key in my hand a few minutes, and, letting go of myself, of all feelings of impatience, strenuousness, and antagonism, I *made friends* with the key, and the door, and the spirit that is in them. Then, perfectly confident, I put the key into the lock, and it turned as if it had been oiled. I have since repeated the process, though no other member of the family can turn the key without great effort. They fancy I have some trick of turning it of which they have not the mastery.

Inclosed please find a love offering. Please continue treating me.—H. V. A.

Great Kills, Staten Island, N. Y.

While the materials were ready and my oven just right at noon to-day, suddenly I felt the strange disinclination to continue with the hands' work. I went into the livingroom and relaxed. Instantly I felt myself in the vibrating demonstration of the success treatment I asked for. The power was so strong I felt it first in my ear drums, and the cords of my neck. My finger tips tingled and I had every sensation of being in connection with a powerful electric battery. I called my little daughters, fourteen and ten years of age, and asked them to sit in a relaxed attitude and silently repeat these words:

"I am receiving the power of Spirit; Father, I thank thee." Anita, eleven, came at once and sat about five feet away from my chair. In less time than I can write she said, "Mamma, I feel my ear drums tingling and humming, and my eyes are quivering with electric light. I feel as if I were all sparks, it feels so funny."

Then Gladys, fourteen, came down stairs. I asked her to feel in the attitude to receive God's demonstrating power sent me from the Unity Center, for I knew in calculating the time, that God's wireless demonstrators were sending me vitalizing power. It was five minutes before she said,

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"Mamma, I am numb in my fingers, as if I held an electric handle." Then the current went through all her body.

We praised God for this demonstration of Truth.

My housekeeper, a Roman Catholic, had been ill all day in her room in the third story of my home. She knew nothing of my spiritual experience, as my children were still with me. While the current was so strong in my own consciousness, and my lips praised in vitalizing prayer, Mrs. Porter came down stairs perfectly restored and said: "Such a strange thing happened to me. Suddenly in bed all the ill feelings in my head ceased and something, which seemed to congest the blood, broke, and I jumped up well."

Then we told her that the power of God hung over the house in the treatment sent from Kansas City.

She said it was a miracle, for the healing was instantaneous, and she knew nothing of my perfect belief—that power of Invisible Divinity, directed in confidence, is greater than the Edison lights in any home or building.

I have remarkable answers to faith praising instead of petitions. There is the brilliant irridescent light that hovers whenever in silence at home, or in the midst of the moving crowd, I receive the inspiration and direction of the Father in the secret closet of my consciousness.

I sent you a long list of God's children, who must begin to live by Spirit and not depend on the interpretation of the theology of the past to know God. I sent also a love offering for free literature.

Truth is manna to the starving soul.

I lack nothing. My sufficiency is God. The spiritual Christ is a believer's mind and light.

My individuality thrills personality. I love manifested life, for it is evidence God *is*.

Continue treatment, and my lips shall sing of his glory and power *now* in the act of realization. This is the active testimony of a progressive presswoman and of a hundred practical club activities.

Not unto men, but unto God, be all glory for the revelation of the works of Spirit.—M. L. M.

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DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

True spiritual healing is done through the quickening, freeing Word that lifts men up into the Christ consciousness where disease has no place; where its nothingness is clearly understood. There is in Truth no sickness, no disease. They are mere appearances resulting from a wrong concept and wrong action on the part of man. The work of the spiritual minister is to teach the truth that sets free from the delusions of the mortal and awakens men out of the nightmare of sickness and poverty and trouble. By ascribing *all* power to God the divided state of mind which ascribes some power to God and some to evil will no longer be as an upper and nether millstone grinding men in pain and suffering.

The demonstrations of the law here given are extracts from letters written to the Society of Silent Unity by men and women who are getting good results from ascribing all power to God.

Health

Los Angeles, Cal.—Both my husband and daughter-in-law are very much better. My husband is using his leg and arm almost as well as before he had the stroke of paralysis. My daughter-in-law is better than she has been for years.—*Mrs. J. L. S.*

DuBois, Pa.—I telegraphed you that my husband was ill and had been since Monday suffering with pain in his kidneys. I wired on Thursday, and on Friday afternoon he passed from his kidneys about twenty-eight stones, or whatever they were—hard substances—and instantly he was relieved. From that time to the present he has been without pain and is fairly well.—*Mrs. J. E. D.*

St. Louis, Mo.—The Holy Spirit in Unity through Jesus Christ be blessed for the healing of L. E. of what her surgeon termed "can-

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cer." Through her case Mr. B., a stranger, came to me surprised and asked through what power it was done. He immediately reported to Unity the case of his cousin, an elderly lady, who is also improving. —*A. E.*

Dayton, Ohio.—When you were written to for me I was so very ill the doctor said I could not live from Thursday until Sunday. I began improving at once. No one could understand it, neither could they understand why no abscess formed as they expected.—*Mrs. B. K.*

Shandon, Cal.—Three years ago I wrote to you for treatments for appendicitis. While writing the letter, I felt better, and in three days the pain left me entirely and I have never had an attack since. Before writing I had suffered for six years, and the doctors told me I would have to undergo an operation. But, thanks to God, I am healed. —*Mrs. S. H. T.*

Austin, Texas.—I want to thank you for what you have done for me. You have cured me of heart trouble, and I have been greatly benefited spiritually by the tracts you sent, and also by UNITY—*Mrs. M. E.*

Lincoln, Neb.—About a month ago I wrote asking you for treatments for my eyes. I did not mention at that time a bowel trouble that had bothered me for months, because I was more concerned about my eyes. However, I was relieved of that trouble as soon as you began treatment, and my stomach and bowels have been perfectly normal ever since. I am happier too; the unnatural feeling of depression that has been with me so constantly has passed away and I am very grateful.—*L. A.*

Silverton, Oreg.—My daughter writes that my grandson whom you were treating is better in every way. The attacks have almost entirely stopped. It is a surprise to everyone, as it was thought that if he did not die he would be a hopeless epileptic. He is once more like himself, loving and sweet. We thank God for his recovery.— *I. H.*

Washington, D. C.—It has been a wonderful demonstration to us to see Mr. O. rise out of his illness as quickly as he has, because his trouble has baffled the doctors for years.—*Mrs. C. O.*

Winnetka, Ill.—The lump on baby R.'s head is entirely gone. Please discontinue treatments.—*Mrs. R. R. C.*

Marion, Ind.—Of my two friends for whom I asked treatment, J. G. continues to improve. The other, A. S., who was in the hospital waiting for an operation to be performed, recovered without the operation, and is now working.—*W. H. F.*

New Albany, Ind.—Your treatments have been most effective. The melancholy has gone and everyone notices the change in me. I am confident, too, that the tuberculosis of the hip bone is cured, for all the pain is gone and there is no external evidence of it.—*M. F.*

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Los Angeles, Cal.—You may discontinue treatments, as I am healed. It would take volumes to express my gratitude to you who have helped me to find the sleeping Christ within. He is awakened and I shall watch and pray that I shall not be found wanting again. I will know and express my real Self. Every day I realize that I am going forward, gaining ground as it were, though still in my infancy.—*Mrs. E. N.*

Dayton, Ohio.—W. R., whom you treated for rupture, is well and wishes me to write again and thank you.—*M. R.*

Cincinnati, Ohio.—I am happy to report to you of my great improvement and what the Father has done for me. My back is so much better since I learned not to resist the Spirit. When your letter came I had almost given up all hope, for every one told me that I would have to have an operation performed and felt that it must be done this week. After reading your letter the thought came to me that I was resisting the Spirit, and I said to myself, "Why can't I let go of this fear when the Father has done so much for me?" I then began affirming, "I have faith in the Spirit, and I am free in the freedom of Spirit." All the pain left me then and there and I am getting along splendidly.—*Mrs. W. S.*

New York, N. Y.—My terrible trial is passing—gone—and light is dawning. Through the dark hours of unutterable fear and despair the words you gave me were like the rope thrown out in the darkness to a drowning creature, and I could but cling to them for my life. I feel as though I were just beginning to see, to know, and your precious pamphlets and words of help and comfort are showing me new meanings every day. I am learning, and in the silence hours much comes to me—more than ever before. I know you have been speaking mighty words of Truth for me, and they are taking hold and showing me the way.—*C. M. B.*

Pittsburg, Pa.—I am thankful to tell you that I am improving. Two weeks ago I was able to go out. I had not been out of the house before for two years and three months. I did not feel all excited or nervous over it, and can not tell when I felt so well as I did. —*H. C.*

Providence, R. I.—W. J. S. for whom I asked treatments some time ago, is now fully recovered and will not need further help. When I first heard of his case he had been taken to the hospital, and the doctors were insisting on an operation within twenty-four hours. But the light of Truth was not long in penetrating the darkness, and in a few days he was back at his boarding place. I sent him your letter with affirmations, and he writes me that about a week after receiving it there came the old consciousness of distress and pain. For a moment he felt alarmed, and his friends wanted to send for a doctor. But instead, he sat down quietly, with your letter in hand, and re-

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peated the affirmations over and over. In a short time he was entirely free. I heard the other day that he has had some very busy days at his work and is doing finely.—*A. E. S.*

Kansas City, Mo.—I am so happy to tell you that my rheumatism of six months standing is nearly gone, and the rupture is slowly closing and growing smaller.—*H. A. B.*

Denver, Col.—I know that you will rejoice with me, for I am much better in every way than I have been for a very long time. The case was complete nervous prostration and depletion, brought on by a long siege of inflammatory rheumatism and kindred ills, besides worry and fear. The greatest lesson I have learned is not to quarrel with error, but try and meet it in the same frame of mind that I would the most desirable condition. I find myself singing snatches of song, whereas a year ago I was actually looking around corners for evil to appear.—*M. M. K.*

Arthur, Ill.—I am writing to thank you for your treatments for F. E. and his cure of blood poison. I sent to you on Friday, and immediately his hand began to get better, and by Tuesday the soreness was entirely gone and he was able to leave off the bandages.—*J. E.*

Boston, Mass.—I am happy to say that the rheumatism for which you treated me is entirely gone and I am perfectly well.—*H. E. H.*

Minneapolis, Minn.—You will remember I wrote you some time ago to treat R. R. for blindness. He is a young man 31 years of age who suddenly went blind. The best specialists declared he would never see again, but with your help and what little we could do (for both my husband and myself have treated him to the best of our knowledge), he has gradually gained his sight. The specialist declares it is the very first case he has ever seen clear up in his twenty-five years of experience, and he is so delighted with what he thinks he has done that he is going to take Mr. R. before the state medical board. Not only that, but their business has so increased that they have had to add another doctor to their force. Many similar cases have gone to them, but so far none have been healed. We know what has brought relief, and hope to bring them into this beautiful thought. We have never for a moment given up, but have done all we could, and he is now able to go back to work.—*Mrs. C. O.*

Norfolk Downs, Mass.—I wish to thank you for your quick response to my telegram requesting treatments for my mother. She began to improve immediately.—*L. M. B.*

White Plains, N. Y.—To-day I had a demonstration that has filled me with faith in the power of Spirit. I have been troubled with car sickness for many years, and especially on trolley cars. Have never found anything that could relieve me. I was on my way to New York when, within a few minutes' ride from the city, I was

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taken with the terrible nausea, and cold perspiration stood out on my forehead. I kept getting worse until the thought came to me, "Have faith." I immediately said to myself, "I am not afraid. The fearless power of the Spirit will help me. I am perfect, made in the image of God. I am his child and he will protect me." I held these thoughts and in a few minutes was all right, not a vestige of the terrible feeling remaining. Neither was there a return of it on my trip back home. —*C. Y. Y.*

S. Peabody, Mass.—I am gaining and am thankful for the improvement in my condition. For years I have been considered past all human help, and have spent the greater part of my life in trying to find something that would heal me. Everything failed until I tried Divine healing.—*E. P.*

Toronto, Can.—I am improving steadily and I cannot tell you how thankful I am for the true words spoken for me and mine. The affirmation you sent me is beautiful and is helping me daily. The children are perfectly well and I daily thank God for their healing. I want to tell you of a demonstration that we think wonderful. My wife had suffered intensely with what is known as broken down arches, and was so crippled that she could scarcely walk across the floor. She was entirely healed about three weeks ago without using a single material remedy.—*H. D. R.*

Bakersfield, Cal.—It is late, but I must write and tell you how overjoyed I am at P.'s progress. He heard in his right ear to-day—the first time in years.—*L. R.*

Winnipeg, Man.—Little D. has been and is a marvel to our friends. She is better in every way. The doctor saw her three days ago, and he was astonished and pleased beyond words.—*Mrs. K.*

St. Louis, Mo.—I wrote you for treatments for rheumatism, and although it was a stubborn case, I am entirely cured.—*Mrs. N. E. J.*

Texarkana, Texas.—Two or three days after I wrote you the swelling began to leave my foot and it improved steadily. I can now wear my shoe with perfect ease.—*Mrs. E. E. B.*

Columbus, Ind.—The sore throat, fever, etc., disappeared in my child immediately after I wrote asking for help.—*E. R. A.*

Ilkley, Eng.—My eyes are much better. I can see more clearly. —*M. A. A.*

Newport, R. I.—Peace and blessing and a heart full of gratitude have come to me through your help. My cure was miraculous. —*K. S.*

Baker, Oreg.—With a heart full of gratitude I am writing to you. "It is well with my child." The severe pains that had been torturing her body for two weeks when I wrote you, left her suddenly soon after you began treating her.—*L. C. B.*

Gate, Okla.—I wrote some time ago asking treatment for con-

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stipation and catarrh. The constipation is cured and the catarrh is very much better, for which we are deeply grateful.—*W. S.*

Delano, Cal.—J. T. began to improve immediately after I telegraphed you for treatments for him, and has continued to do so ever since. —*Mrs. R. M. W.*

Laguna, Texas.—The trouble for which you were treating me has vanished. I feel better than I have for years.—*M. J. C.*

Chicago, Ill.—Our dear mother, whom you have been treating, is so much better that we are almost too happy to think of anything else. She eats better, looks better, and says she is better; what more could there be? Maybe you will remember that your help was our last hope, and we are just beginning to fully realize that it should have been our first, instead. There is something good permeating our home life that has never been felt before, and we know that you are helping us in ways that we know not of.—*I. M. G.*

Seattle, Wash.—When I applied for help I was suffering with a cold in my head and throat so that I could not sleep. The difficulty left me like magic. I was surprised it left me so suddenly. That is the power Jesus has in healing. If we pray believing, our prayers are answered quickly.—*R. A. S.*

Chicago, Ill.—I must tell you of the wonderful results of your treatment in the case of my brother for whom I asked treatments. At the time I wrote he had been very ill for five weeks with malarial fever, and it then developed into typhoid. The doctor said that he would not be able to sit up for five or six weeks. After I wrote you, the first few letters from his wife were not encouraging, but this morning a card came saying that he sat up yesterday. Isn't that wonderful? In less than two weeks after you received my letter he is sitting up.—*D. L. F.*

Savannah, Ga.—Your letter with its message of peace and comfort came yesterday, just at a time when I was in need of comfort. How often this has been the case. Yes, my husband and baby are both well. A few days after your treatments began the fever broke, and in my little boy's case it seemed wonderful. Now when I ask him how he feels he says, "I all better. God make me better."—*A. D.*

Ashland, Oreg.—You may discontinue treatments for both myself and my husband. Since you began treating him he seems like a different being. All is harmony. The healing and adjustment of my body is going on beautifully. It seems that I can feel your words. They are as real to me as the brick and mortar would be in building a house. My body is being renewed and I know I shall understand it better later on.—*A. D. K.*

Hartford, Conn.—About a month ago I wrote asking your ministrations in behalf of my wife, who was afflicted with rheumatism and was unable to get about except on crutches. She is much better; has

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discarded the crutches and has no difficulty in attending to her household duties. Truly the Spirit of good has accomplished a great work in her behalf. As a demonstration of the love and faithfulness of the Father to fulfill his promises, it is convincingly satisfactory. You may discontinue treatments.—*C. M. B.*

Providence, R. I.—About two weeks ago I wrote asking for treatments for indigestion. I received help almost immediately, and am very much better.—*J. H.*

Swiftown, Miss.—I have improved beyond my fondest expectations. The knot in my left side is much smaller; the indigestion is not so bad, and the sores on my legs and feet are better also. M. B.'s eyes are not well, but she can discern a light, which she has never done before, and in consequence she is hopefully encouraged.—*L. M. G.*

Los Angeles, Cal.—I take this opportunity to express my heartfelt gratitude for the benefit I have received from your treatments. My health has improved. I feel that I have been healed of the headaches from which I suffered so terribly. I have improved spiritually. My home is filled with peace and harmony and plenty, whereas before, there was continual discord. My two sons are converted and have made a wonderful change in their attitude in regard to home affairs. My daughter has changed greatly in disposition and in health. I have no words to express my thanks to God and to you.—*J. E. R.*

San Francisco, Cal.—I am surprised at my health being so good, and I am able to take food properly. I might mention that I have been ill for years, owing originally to carbuncles and blood poisoning, but I can say I am in perfect health. Since your letter to me, I have been drawn to San Francisco, and I know that the prosperity treatment is doing its work. I give thanks to the Lord Jesus Christ for the Spirit which is working in me.—*F. C. R.*

Philadelphia, Pa.—God has greatly blessed me spiritually since I wrote to you, and I am in perfect peace. I thank and praise him for the trial of my faith which has brought to me a clearer, fuller realization of Truth. Jesus Christ has freed me from all that seemed to prevent me from seeing the light and feeling his presence. I am grateful for your help. My husband is doing so well, and is more considerate than ever. We have just received the news that his dear mother, too, is improving. Oh, my soul doth magnify the Lord who has been our help in this trouble. I now know that I am a channel through which God expresses himself, and there are no words to express what the knowledge means to me. So I say fervently every day, "Behold the handmaiden of the Lord; be it unto me according to thy word."—*M. C. H.*

Conlee City, Wash.—It is with praise and gratitude to God that I write you these lines. My daughter M., for whom I asked treat-

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ments, is very much improved in body and in mind. Her teacher came to me and said, "M. is learning so fast! I never saw such a change in a girl in my life. She walks much better too; I can't understand it." He did not know that she was taking treatments from you. I said, "Well, there is a reason for her improvement." Then I told about you, and he is becoming interested too. I am much better, and am improving just as fast as I can give expression to the Spirit. There is a vast difference in my life now and what it was before I knew of you. I have learned so much of God's way. We have been prospered too. We had a furnished room that had been vacant for nearly a year, and now it is rented for more than I asked for it. I know we have nothing to fear.—*M. F. McD.*

Durham, Eng.—Since your letter came a week ago I have begun to realize what you told me to affirm—"The kingdom if heaven is within me." I see it now in a clearer light. Thank you so much for opening my eyes to the light. Every letter and pamphlet you send does indeed help. "God's Hand" is a revelation to me. I long, as never before, to tell the glad tidings to others, to give to others with my hand the blessings that have been given to me. It is as you say—my blessings are with me now; and surely the greatest of these is to know that the kingdom of heaven is within me. I praise God with all my heart.—*L. B.*

Tacoma, Wash.—Since I wrote to you in regard to my little boy I can see quite an improvement. He is so strong and wants to walk and seems so well in general health that I am very much encouraged. The prosperity treatment has done me good, too. When I wrote to you I was out of work and very much discouraged. I now have a good position with a promise of something better. My manager seems interested and anxious for my advancement.—*C. C.*

Livingston, Mont.—I write to thank you for what you have done for me and mine. My little boy's eyes are perfectly well, and I do not notice any drawing or nervousness about his neck any more. My husband, too, is wonderfully improved in his habits.—*M. B.*

Grafton, Mass.—I have made so much progress that you may discontinue treatments. I do not feel like the same person that wrote you for help last August. So many things have come about recently that I have long wished for, that I could not understand this unexpected turn of affairs until I received your last letter. Now I know.—*F. M. R.*

Los Angeles, Cal.—I received your letter and literature, which I have been studying faithfully, and I know that it is helping me a great deal. I begin to see things in a different light. The doctors had told my husband that I did not have a single chance for recovery, but I have done away with doctors and medicine, and am improving every day.—*I. C.*

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Cambridge, Mass.—Two weeks ago I sent you a telegram requesting treatments. There was a marked improvement immediately. —*J. I.*

San Diego, Cal.—Several weeks ago I asked for treatment for my mother, whose condition worried me greatly. I am glad to be able to tell you that she was helped almost immediately.—*C. A.*

San Diego, Cal.—Words cannot tell you the relief and gratitude that has been mine since you treated my daughter. Here are her words: "I've been busy, because I feel like work. I never felt better in my life; in fact there is no uncomfortable feeling at all. I have a sort of buoyant, happy feeling all the time. I love my work better than I ever did, and have a desire to have everything connected with it in first class shape."—*M. B.*

Woodhull, Ill.—My daughter is about well; all are amazed at her wonderful recovery.—*M. C. R.*

Liverpool, Pa.—I am thankful to write and tell you that my little girl is healed of the whooping cough. One week ago it left her suddenly. She seems more like herself, and is beginning to recuperate. My friends marvel at the change.—*Mrs. C. H. S.*

Topeka, Kans.—I wrote to you a short time ago for treatments for hay fever which has been entirely overcome.—*S. H. D.*

Freedom

El Monte, Cal.—It is now four months since I have tasted liquor, or any kind of intoxicating drink. When I first appealed to you I was on the verge of suicide. Life held no pleasure for me; but now I am full of hope and am perfectly happy. Your prosperity treatments have worked wonders in my case. I was led to give up my old ranch, and through the help of kind friends I am now located on a beautiful productive piece of land.—*C. C. B.*

Pittsburg, Pa.—I thank God through your efforts I am now free from drink, and have been for four weeks to-day. I feel satisfied there could be no other power. Neither drugs nor good resolutions could have saved me, as I tried both.—*A. H. G.*

Steubenville, Ohio.—I no longer smoke cigarettes; in fact, if I attempt to do so I feel dizzy; neither have I any desire for liquor. —*R. P. B.*

Colorado Springs, Col.—My son is a new boy; he is completely changed. I cannot thank you enough and God who through his Holy Spirit has done these wonderful things. He has given up cigarettes, and the things he once loved he now cares nothing for. He realizes that he has been healed, and his faith is beautiful. He seems to have taken right hold of Unity teachings and is strong in them—*E. C.*

Litchfield, Minn.—You may discontinue the treatments for my husband; he has not touched liquor for a long time.—*Mrs. O. N. V.*

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Fort Pierre, S. Dak.—My husband has not drank a drop since your last letter was received, and that was more than a month ago. His whole being seems to be changed and he looks at life from an entirely different standpoint.—*Mrs. N. A. D.*

Seattle, Wash.—I wrote you some time ago to treat my husband for rheumatism and the drink habit. I am glad to say that his sickness responded from the first, and, praise God, he says that he is through drinking, as he sees now how it has been hurting him all these years. —*E. C.*

San Francisco, Cal.—Since writing to you in regard to my husband I have experienced great happiness at the effect of your treatments. He came home one morning, after being out all night, and said, "I feel so disgusted with myself I don't know what to do." (This was just about the time you received my letter.) Since that time he has stated repeatedly that he feels no desire to gamble or to play pool, and that it is the first time in ten or twelve years that he really had no desire. He has just begun to live the true life, and through Unity I know that our future will be a happy one, and my heart is full of gratitude.—*Mrs. W. B. H.*

Indianapolis, Ind.—I want to thank you for your assistance in breaking off the stimulant habit. I do not desire even tea or coffee, and can hardly believe it is true, for all my life I have drank both in their strongest form.—*T. F. H.*

Worcester, Mass.—I am so glad to tell you that Mr. B. is such a changed man. He is receiving work and is so happy that he can feel the power given him to resist temptation, and it is wonderful when we consider the condition he was in. Indeed you would not know him. He is so very happy, and he told me that he had written you. Every one is speaking of the change. In so many ways I can see God's hand lifting for me the burdens I have carried so long in my business. In the past the struggle has been very great, but I know that God will help me to stand, that I cannot fail. In so many little ways that would have surprised me once I see his loving help.—*M. E. R.*

Livingston, Mont.—Our little boy's eyes are entirely well. My husband, too, is much better. He no longer has an appetite for intoxicants. I am very grateful.—*M. B.*

Prosperity

Hanford, Cal.—About the middle of October I wrote you asking you to treat my husband for prosperity, as we were in financial straits and did not know which way to turn. Ten days ago we had a wonderful demonstration. My husband made a sale of some property, and his fee will be sufficient to meet the demands that await us on the first. You do not know what a load it has lifted from our shoul-

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ders, and we are truly thankful. I have had the faith to believe that we would get out of our financial troubles, but couldn't seem to bring it into evidence without your help.—*Mrs. W. H. B.*

Tacoma, Wash.—I wrote to you some time ago, and before your answer came the money for payments on mortgage was supplied and everything truly looks bright and prosperous.—*A. A. F.*

Whiting, Iowa.—I want to thank you for the help you have given me, and not only me, but my whole family also. Since asking for prosperity treatments everything seems to be working out so satisfactorily, so much better than I, in my ignorance, tried to plan, and in a way that I had not even thought of.—*D. P. B.*

Pittsfield, Mass.—My recital was a glorious success. People call it luck; I call it the working of the Divine Law, with your kind assistance. The way I was guided and prospered would read like a fairy tale.—*J. W.*

Chicago, Ill.—My husband said to a friend yesterday that through UNITY he had found Christ, and had not been in want for anything since, although for five months before he had not been able to make even one dollar.—*A. L.*

Rosalie, Fla.—Over two weeks ago I sent for a Prosperity Bank and *Weekly Unity*. I began depositing dimes in the Bank, and my condition, financially, changed for the better almost immediately.—*S. W. H.*

Portland, Oreg.—Four days after I wrote asking for prosperity treatments my husband found employment.—*B. M.*

Portland, Oreg.—Some time ago I wrote and asked for immediate treatments for prosperity. We were in great need. Conditions have cleared up wonderfully.—*N. E.*

San Francisco, Cal.—Everything is looking unusually bright for us. We are paying our debts one by one, and things have changed so much since I wrote you for treatments two months ago. We are just as happy as we can be. Praise God for his bountiful blessings. I spoke the word for a friend of mine who, for many years, was addicted to the use of liquor. He has not tasted a drop for four months.—*Mrs. J. E. M.*

Sacramento, Cal.—About two weeks after we asked for your help we sold half of our ranch, and have fair promises of selling the remainder in the near future. The party that bought it seem so happy and contented. We know without a doubt that it was through your help that we were able to sell, for we had tried for a number of months before without success. We also have had a great spiritual uplift that means more than all else. We are so happy and thankful for all our blessings.—*D. M. A.*

Leadville, Col.—I have been able to meet my taxes, and everything looks bright since I asked for prosperity treatments.—*M. L.*

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NOTES FROM THE FIELD

JENNIE H. CROFT

Christmas-tide has come and gone, but the spirit of joy and gladness that filled all hearts still remains at Unity Headquarters, brightening the lives of the workers as they think of the many evidences of love and good will which were showered upon them. Mr. and Mrs. Fillmore, their associates upon the Editorial Staff, the members of the Silent Unity force of workers, and even the business department, were the recipients of so many loving remembrances that they must take this way of acknowledging the gifts and thanking the good friends who so kindly poured out their blessings on Unity household. The cards bearing Christmas greetings and the packages were equally laden with love and good wishes, and our hearts are swelling with gratitude and praise because of the oneness of Spirit which binds us all together, One with the Father.

Mrs M. M. Hunter-Jones, who for the past two years has so successfully conducted the Home of Truth at Ocean Park and at Venice, California, sailed December 6th for Honolulu, Hawaii, where she will open a "Center of Metaphysical Truth." Mrs. Hunter-Jones will be accompanied by her two daughters and by the Rev. George L. Weaver. Rev. Weaver has for many years taught the Esoteric doctrines and was at the last associated with the Home of Truth at Ocean Park. There is a wide field for the efforts of these good teachers and healers in the territory of Hawaii, and there can be no doubt of the results when the work is in the hands of these people.

Miss Mary E. Hawley, 5719 Madison Ave., Chicago, is holding a series of Friday evening meetings at her home, which are proving a help to all who attend. Miss Hawley's rooms seem to be the rallying place for a few earnest souls who are seeking the Truth, and already the effects of real study with a desire to know the Truth is being felt among the members of this informal class. This may be the opening of a larger work, and we declare the blessing of the Spirit upon the class and the dear teacher.

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The Truth Center in Berkeley, Cal., has a Bible Study Class which is attended by a large number every Thursday morning from 10 to 11 o'clock. Mrs. Ella N. Verrinder of San Francisco is teacher, and her leadership is fully appreciated by the students.

Truth meetings are held every Thursday evening in Webster Grove, Mo., at 535 Tuxedo Blvd. Rev. Roberts, speaker; H. T. Wiegel, assistant.

Anna Burgess and Mrs. Huck, of 3036 Washington Ave., St. Louis, Mo., invite Unity friends, and all others interested in New Thought principles, to communicate with them for the purpose of arranging for informal meetings for the study of Truth.

The Life Power Society of Minneapolis, Minn., the new New Thought Center of that city, has secured headquarters at 2200 Hennepin Ave., and have named the building The Power House. C. A. Billig, M. A., is president, Mrs. Anna H. Ray, vice-president. Mr. Billig, who is a trained psychologist, holds meetings for the healing of mind and body. Wednesday evenings an open meeting is held for questions and discussions. Tuesday afternoons a class in Concentration is conducted by Mrs. Ray. Sunday morning services are held in the auditorium of the Minneapolis School of Music, 42 South 8th St. A Sunday school is also held at the Power House Sunday afternoon at 3 o'clock. The expenses of the work are met by the voluntary love offerings of the Power people. Unity household unites in declaring success to all these new societies which are springing up over the land for the purpose of teaching Truth.

Six devoted women of Muncie, Ind., met and formed a "Unity Metaphysical Society" which will recognize neither creed nor dogma, but will seek to harmonize and unite the truths found in all religions. The meetings are held at the homes of the members Tuesday afternoons, and we would suggest that UNITY subscribers and friends call upon Mrs. L. A. Tuttle, 613 N. Elm St., for further information.

Mrs. Josephine Preston, for a long time connected with the College of Divine Science of Denver, Colo., has gone to Oklahoma City, Okla., to take up the work which Judge and Mrs. Benson established there and which they left to go to California, where they are engaged in similar work.

The Unity Center of Springfield, Mass., reports successful meetings and much interest manifest. Mrs. Mary Margeson is in charge and will be pleased to have Unity friends and subscribers in Springfield and vicinity attend these meetings which are held every Friday evening at 389 Main St., Room 272.

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The Brooklyn New Thought Center, 76 Hanson Place, announces meetings every Sunday and Tuesday at 3:30 p. m., and on Friday at 8:15 p. m. President, Mrs. F. E. Mason; vice-president, Mrs. L. H. Letcher; resident healer, Mrs. Catherine Pierson.

The Society of Practical Christianity of Belleville, Ill., meets the second and fourth Sunday mornings of each month at 8 North Jackson St. Mr. Tomson of Omaha recently visited this Center and delivered two lectures.

The Soul-Culture Club of Grand Rapids, Mich., holds regular meetings Sunday evenings at 7:30 p. m., in the hall over 15-17 Canal St., third floor. Mr. J. H. Carter, speaker.

The Unity Society of Practical Christianity of New York City has been presented with a beautiful picture of the Christ, by Mrs. C. M. Chadbourne of that city, who imported it for the Society. Mrs. Chadbourne also gave the Society twenty copies of her new book, "Man's Relation to the Invisible Forces," to be sold for the benefit of the work.

The Fourth Study in High Mysticism, by Mrs. Emma Curtis Hopkins, is now ready. Anyone desiring a copy may address Mrs. Hopkins at the Hotel Seville, Madison Ave. and 29th St., New York City. Price, $1.

The Metaphysical Magazine, which has been published in New York City for a number of years, with Leander Edmund Whipple as editor, and *The Wise-Man*, published by the same house, are now combined under the title of *Man*. Under the new form the magazine will be devoted to the study of man in all phases of his life and from all points of view. The price is the same as before, $2.50 a year.

The people who read and enjoyed the original *The Eternal Progress* magazine, written and published by Christian D. Larson, will be glad to know that Mr. Larson is again publishing it. Los Angeles, Cal., is the home of this magazine, and also of *Efficiency*, also published by Mr. Larson.

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he who knows that is which he can do, nor does he know until he has tried.—*Emerson.*

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UNITY

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When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Change of address should reach us by the 5th of the month.

Notice to Subscribers

Owing to the fact that we have so many names on the UNITY mailing list, it becomes necessary to ask subscribers making a change of residence to notify us so that we may receive the notice by the 5th of the month. Thus, if you change your address or expect to change it before the 20th of February, you should send us the notice of change by February 5th in order that you may not miss your February UNITY. We will greatly appreciate the careful co-operation of all UNITY subscribers in this matter.

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IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of February, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

Unity publications are on sale at the following places:

Alameda, Cal.: Home of Truth, cor. Grand St. and Alameda Ave.

Boston: The Metaphysical Club, 30 Huntington Ave.; Mrs. Alice T. Homer, 12 Albemarle Chambers, Albemarle St.; Miss Leonora I. Joslyn, 616 Blake Bldg., 59 Temple Place.

Chicago, Ill.: The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St.

Denver, Colo.: College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.

Detroit, Mich.: New Thought Alliance, 318 Woodward Ave.

Duluth, Minn.: New Thought Center, 1419 E. 3d St.

London, Eng.: Power Book Co., 29 Ludgate Hill, London, E. C.; Higher Thought Center, 10 Cheniston Gardens, W.

Los Angeles: Home of Truth, 802 S. Union Ave.; Metaphysical Library, 611 Grant Bldg.; Whalan's News Agency, 233 S. Spring St.

Louisville, Ky.: Kaufman-Straus Co., 5th Ave.

New York City: Brentano's, 5th Ave. and 27th St.; Roger Bros., 429 6th Ave.; Unity Society of Practical Christianity, 305 Madison Ave.

Oakland, Cal.: Rest Reading Rooms and Home, 719 Fourteenth St.

Philadelphia, Pa.: Unity Center, Presser Bldg., 1714 Chestnut St., rooms 408-410.

Portland, Oreg.: Jones's Book Store, 284 Oak St.

Sacramento, Cal.: Home of Truth, 1235 I St.

San Diego, Cal.: House of Blessing, 2109 Second St.

San Francisco, Cal.: Home of Truth, 1109 Franklin St.; Home of Truth, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter.

San Jose: Home of Truth, 144 North 5th St.

St. Louis: H. H. Schroeder, 3557 Crittenden St.

St. Paul, Minn.: W. L. Beekman, 55 East 5th St.

Washington, D. C.: Woodward & Lothrop, 10th, 11th, and F Sts., N. W.; Unity Truth Center, The Brighton, 2123 California St.

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To All Correspondents

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there are orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all these departments; mail for all should be addressed to Unity Building, 913 Tracy Avenue, Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, *giving your name and address in each case*, we can sort them out when they come, and pass them around where they belong. There will then be no confusion, and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

We are frequently in receipt of excellent articles, discussing the many questions that are prominent in our doctrine, but which for various reasons we do not publish. We thank you all for the interest you take in making plain these many vital questions. That we do not publish your communications is no evidence that they lack merit. An editor has many things to consider in choosing the matter for his publication, and has to use his best judgment in doing so. He cannot take time to explain to each contributor the little points that enter into his adverse decisions, so has to lump them all under the one head "not available."

Unity does not knowingly print the announcements of teachings and healers who do not conform to the Jesus Christ doctrine. We are trying to keep our part of the work pure and clean, and will continue to do so to the very best of our ability. Those who are going off into side issues may be following their highest leading, and we have no word of condemnation for them or the methods they pursue, but we cannot consistently recommend them through these pages as disciples of Jesus Christ. We find it necessary to be *very definite* on this point in order to forestall the flood of miscellaneous advertising matter which is regularly sent to us, and which we have to return.

Let Your Light Shine

The small beginning is not to be despised. If there is back of it a loving spirit of service, the work is not in vain. Do not wait for a

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large work, but begin where you are and help everybody you can into the light of life of spiritual understanding. We are much pleased with letters like the following, and should be glad to hear of a similar work in many places.

Alameda, Cal.

We have started a reading class, meeting on the second and fourth Tuesdays. We have a little music, and I read the *Weekly Unity* through; also read from other books. We have a silent healing meeting and then go home rejoicing. There are seven of us, and we meet at the home of each in turn, and everybody is welcome. It is such peace and happiness. God is certainly good to us.—A. H.

Lyons, Iowa.

I called up all the people that I knew were reading UNITY, and asked them if they wouldn't like to meet once a week with me every Tuesday afternoon and evening. They all seemed pleased and promised to come, yet on the first Tuesday no one came. The next Tuesday one lady came in the afternoon, but no one in the evening. I would not be discouraged. I said, "I am here and God will bring his people to me." Yesterday was Tuesday, and in the morning a lady friend called up to know if I was holding the meetings I had spoken of. She and her sister had always been very antagonistic to my work. I told her "Yes." She said she was coming, and asked me to treat her sister for tonsilitis. She came, and told me her sister was very much better, and she was very much surprised. Three others came in, and I took for my subject the eighth verse of the eighth chapter of Matthew: "Speak the word only and my servant shall be healed." Then I read from the *Weekly Unity* of July 5th, and also Lesson Six in Mr. Fillmore's "Christian Healing." In the evening two others came in. A gentleman came on Monday to inquire into it and to ask me to treat his wife. So I feel that I am being prospered in doing the Master's work. On Monday I said, "Dear Lord, if I am worthy, send me thy work to do." Yesterday a mother phoned for me to treat her babe, and to-day he is all right.—Mrs. L. M. S.

"Life Demonstrated"

You have struck a high note and have sustained it with fine logic, the whole evidencing clear insight into spiritual Law and Christian Principle. The book is a distinct contribution to the New Age, and will prove to be manna to them who have eyes to see and ears to hear and will shake off the earth-drowse of the race and rise from telluric sleep into the light and glory of a life with Christ in God.—*Rexford Jeffery*, New York.

I am pleased to acknowledge the receipt of "Life Demonstrated." I have read it with a great deal of interest and profit, and agree with

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every word of it. Your book starts out with the possibility of a victory over death, a subject on which I have treated fully in the fourth chapter of my book, and until I read your book, I had not found, among the "Mental Science" writers, any, with the exception of Helen Wilmans, who had dared to go so far as to assert all the claims that Christ made for immortality in the flesh.—*C. B. Fairchild*, New York.

The above refers to "Life Demonstrated," by Edna L. Carter, a new book just issued by the Unity Tract Society. In two bindings, cloth with gold lettering, 75 cents; paper, 35 cents.

Lessons in New York City

A course of lesosns in Christian living and healing will be given by Mrs. Sophia Van Marter at 305 Madison Ave., New York City, beginning January 18, 1912. The subjects of these lessons are as follows:

1. "The Difference between the Personal and the Universal God Idea."
2. "The Man Designed by Creative Mind."
3. "How to Attain Conscious Identity with God."
4. "Thought and Expression. Creative Power of Thought."
5. "The Vitalizing Power of Affirmation, and the Cleansing Power of Denial."
6. "The Constructive and Destructive Power of the Spoken Word."
7. "The Faculties of the Mind Symbolized by the Twelve Disciples of Jesus."
8. "The Emancipating Power of Faith."
9. "Imagination: Its Office and Importance."
10. "The Right Relation between the Will and the Understanding Necessary to Success."
11. "Some Laws of Concentration."
12. "The Greatest Thing in the World, and How It Is to Be Attained."

The subjects for Mrs. Van Marter's regular weekly meetings for the month of January are as follows:

Jan. 8th—"How to Attain Freedom from Old Conditions and Enter into the New."
Jan. 15th—"The Dynamic Power of Joy."
Jan. 22d—"The Faith that Removes Mountains."
Jan. 29th—"The Power of the Imagination."

A Few Words About Unity

Bellingham, Wash.—We read UNITY and *Weekly Unity*, and it seems that each time they come they bring just the message I am most in need of. Often when I take UNITY in my hands I just have to sit

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still with it a while. It is such a link to the higher forces that I can feel the power flow through my whole being.—M. F.

Paris, France.—I can never tell you the comfort and help UNITY has been to me this summer.—S. B.

Cheyenne, Wyo.—I am more thankful than I can find words to express that I have found Silent Unity and UNITY. Your letters and the literature you send are a benediction to me.—A. M.

Rockford, Ill.—I want to tell you of the profit and enjoyment we get out of UNITY. My health is much better and I thank God daily for the good that has come and is to come into manifestation for us. —A. G.

Malden, Mass.—Unity literature has helped me wonderfully. I know that I shall never again experience the discouragement and helplessness I ofttimes felt, now that I am realizing more and more the Truth and the ever helpful presence of God within.—A. A.

East St. Louis, Ill.—On the night of the twenty-second of November I had been very ill and coughed so that I scarcely knew what to do. I picked up my last number of UNITY, and was reading it, when something seemed to tell me that I was not denying and affirming as I should. I went to work in hard earnest, and that night I had my first night's rest in eight weeks. I continued to improve, and am now well and free.—C. R.

Drain, Oreg.—For years I have tried to get nearer to God, but have failed. Now, through UNITY's teachings, I feel as though I had found what and where God is.—B. L. N.

Indianapolis, Ind.—I just want to tell you how well I am and that all my affairs are being brought in Divine Order. I am so thankful for UNITY, not only for the good it has done me, but for the good it is doing mankind.—M. E. B.

Greenville, Mich.—I am much happier since UNITY came into my life. My disposition is altogether different, and I have lost my tendency to worry.—F. D.

Silent Seventy

The Silent Seventy is still growing. Its members are spreading to every country and clime, and wherever they go, there the Word of Truth is spoken. Membership in this organization is open to any who feel that they wish to help speak the Great Message. The only obligation is an occasional report as to progress made. Members are sent tracts and sample magazines, free of charge, by Unity Tract Society. Any who cannot take an active part in the work, but wish to help it along, may send good thoughts or financial aid to the great cause of Spreading the Truth.

Address all communications to Secretary of the Silent Seventy, 915 Tracy Ave., Kansas City, Mo.

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The following are extracts from members' letters. They are signed by their respective number in the Silent Seventy.

Delta, Colo.—I have received your good kind letter of instructions to me, also the literature; thank you so much. I have distributed some and they are so glad to have it. Oh! I love the work and shall do more just as fast as I have time from my home duties. I thank God for letting me know Truth and work for him.—L 43.

Alexis, Ill.—I have always been impressed with the great good you are doing, but since I have joined the Silent Seventy I have had more good, more harmony, more real peace of mind and body than ever before in my life.—L 29.

Memphis, Tenn.—How I adore Him and thank him and bless him that he hath chosen me to be a worker in his vineyard and revealed unto me my mission through Unity and its holy band of workers. How my heart swells with love and my soul melts into joy as I see myself marching in the long line of workers in the army of the Lord, and I want to be a captain and wear my King's colors above my heart.—G 31.

Bucks, Eng.—I have been able to help so many people with the tracts and books you have sent me to distribute. Several now take the magazine regularly and tell me they have been so very greatly helped in many ways.—D 45.

Appreciation of Correspondence School Lessons

Elko. Nev.—The second lesson is received and I wish to express my unbounded admiration for its true spiritual attitude. I study it with increasing fascination.—Mrs. E. E. D.

Elizabeth, N. J.—I am returning Lesson Six. I am very grateful for the help contained in it. It is rich in spiritual Truth, and has opened up to me the meaning of "The Word" as I never before understood it. My former conception was very vague and meaningless. All these years I have been building upon the sand, but in the light of this new understanding one can build to all eternity.—C. B. C.

Logan, Utah.—I cannot express my gratefulness to the Unity Society for this course of instruction, which has enriched me spiritually, and given me the real things of life.—A. B.

Hutchinson, Kans.—I have appreciated this lesson very much. It is just what I have been long seeking.—W. M. S.

Washington, D. C.—Through the study of Lesson One I have been much helped, and my consciousness has been awakened as to my true being. It is a very interesting study and unfoldment to me, as I feel it must be to all that are earnestly seeking the Light and Truth. —A. E. C.

London, Eng.—I am returning the first lesson which I have read over and over, and each time seemed to find in it more than I found

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before. What I have realized perhaps the deepest is the explanation of God's Ideas as our inheritance. This seems to be a grand thought. Though I have been long wandering around in these new thoughts, I never seemed to be able to make practical use of them. I feel now that I have something really to hold on to, and I only regret that I have wasted so much precious time in useless places.—A. F. C. E.

Melbourne, Victoria, Australia.—I am returning herewith my version of Lesson Two. It has helped me greatly to a clearer understanding of the Christ within, and oneness with the Father. I have had deep enjoyment in the study of it.—A. H.

Galt, Ont., Canada.—I am sending you Lesson Four. I have been greatly blessed in the study of it. God has revealed himself to me as never before. It is with reverence, wonder, and a feeling of great gratitude that I realize what I really am in God's sight; what the finished work of Christ means to us; what a beautiful gift life is to us. Oh! the joy of learning what true life is.—J. M. A.

Crichton, Ala.—Your philosophy looks good to me and it is my desire to know the Truth, and I think that I have already laid hold on a great deal of it as a result of having studied your first lesson. Each reading seems to bring forth some new truth, not thought of before. I fully enjoy the study.—J. H.

Washington, D. C.—I have studied the first lesson thoughtfully and prayerfully, and many new thoughts and ideas have opened up to me concerning the true character of God. True, we all have our ideas about God; to me, sometimes, he is "nearer than hands or feet," then sometimes he seems so far away, and I feel as though I can never find him again. But the lesson has taught me to realize his omnipresence. I am thankful for the light you have given me and trust to the Spirit of Truth to quicken me. While studying the lesson, I asked for light on the 16th verse in the chapter of John referred to in the lesson. I happened (?) to pick up the June number of UNITY, and there I found the verse explained in "Questions and Answers." So the Spirit leads us to find just what we are seeking. With your lesson comes so much inspiration to me that I am filled with the most beautiful thoughts.—A. E. C.

Portland, Oreg.

I get your UNITY regularly, and enjoy reading it more than any publication I have ever read. I can scarcely keep a copy long enough to read it, as there is always one or more articles that some friend in distress particularly needs, and I give the copy away to some needy one at the earliest possible moment. E. F.

Perry, N. Y.

The Vegetarian Number of UNITY receives many words of commendation. Next Sunday the pastor of the Universalist Church, with whom I live, will speak on Vegetarianism. M. L. B.

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UNITY

BE STILL AND KNOW THAT I AM GOD

VOL. XXXVI KANSAS CITY, MO., FEBRUARY, 1912 No. 2

RELIGION IN BUSINESS

(From an address by BENJAMIN FAY MILLS, lecturer of the Chicago Fellowship.)

A RELIGIOUS business would not necessarily be a place where you had scripture texts hung all over the walls. It would not necessarily be a place where people had to come fifteen minutes early in order to have a prayer meeting before they commenced the day's work. But it would be a business that had for its object, not to get something out of the world, but to be a means by which a person might give something to the world. That spirit is needed, it does not make any difference whether a man blacks boots, or works in a shop or a mine, or whether he does clerical work or more intellectual work. That is the only kind of spirit that is going to help humanity—to do your work because it needs to be done, and because these people are your brothers and sisters whom you ought to serve. When the time comes that the architects and carpenters build the house not because they want to get money, but because their brother is going to live in it; when the banker establishes his bank not with the idea of any personal benefit, but with the idea of making a contribution to humanity, then we will have a world that is fit to live in, and never until that time.

One day I was at a summer resort, and as I was going home from my breakfast in a restaurant about eight o'clock in the morning, I met a friend of mine, a young man about eighteen years old, and he looked rather gloomy.

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"What's the matter?" I said. "You look kind of down on your luck."

"Well," he said, "I am. I got laid off this morning."

It seems he had been working for a carpenter that summer, trying to save money to go to school with, and they had laid him off for a while until they grew busier again.

"They laid me off," he said, "and I don't know what I am going to do."

"What do you want to do?"

"I want to get work."

"What kind of work?"

"Any kind of work."

"Is that what you really want?"

"Yes, I want to get work."

"Well, I can help you out. Down at the restaurant where I was this morning they want help. Now you go around to the back door and knock and say, 'I have come to help you. What do you want to have done?' and if he tells you to scrub the floor, you scrub that floor as it was never scrubbed before; and if he wants you to wash up the greasy old kettles, you take hold and wash those kettles. Put your soul into it, do it with all your heart; just take up whatever they have to be done."

"What will they pay?" he asked.

"You didn't say anything about pay. You said you wanted work."

"Well, you don't suppose I'd be fool enough to work for a man without knowing what he would pay?"

"You said what you wanted was work, and there's the work waiting for you. I don't know anything about the pay; I was telling you where you could get work."

"Well," he said, "I'm not quite such a fool yet."

The fact was, he was the greatest kind of a fool.

See here, my boy, you can succeed anywhere if you are the right boy. Suppose that young man had taken my advice and had gone up there and said, "I want work," and the proprietor had said, "Well, I've got the worst kind of things to be done. I want the floor scrubbed up, and I want

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those things washed, and things generally put in order." "All right, I will do it." Suppose he had gone to work, scrubbed the floor as if he was scrubbing the kingdom of heaven; suppose he had put his soul into it, and had washed things thoroughly, and had fixed things up all around. Do you know what would have happened? The proprietor would have been surprised. He would have come into the dining room at night and told us that he had the queerest kind of a fellow working for him out in the kitchen, that he did things as if he meant to do them right, etc., and we would have said that we would like to see him, and asked if he could not send him in there, that he was too good a fellow to be doing such menial work. And the proprietor would have said, "Why yes, I was thinking of making a waiter out of him; I think he would do that right, too."

Then the work would have been made more to his taste, and if he had done his work in the same spirit there, had watched us to see what we needed, and had not stood around with his hand crooked for a fee, but was really interested in serving us to the best of his ability, I would have said, "Well, here's a fellow that I think I can use for my secretary," or maybe some other man would have said, "Here's the kind of a fellow I want to work in my office," and the butcher and baker and the lawyer and the banker would have come down there in a procession to get a chance to employ him.

You can have a monopoly, if you want it, that is worth while. That young man would have had fifty men of prominence and influence practically on their knees to him inside of a year or so, asking him to come to them. He would not have needed to consider pay, they would fairly have bid for his services. It may be, however, that some reader may not be an employe, but the founder or administrator of a business, which he controls.

Now I am talking sense to you. I will tell you of a youngster who did that about twenty years ago. He was a German boy about twenty, who had earned his way—not beaten it, but earned it—from Kansas to California.

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He talked English somewhat brokenly and he did not know what he would do when he arrived. He looked over a certain city, and decided that he wanted to live there. Then he went through the business part of the town and looked into the stores of one kind and another, and he picked out the store where he wanted to work. You can work in any store in your city, if you want to. Then he went in to the proprietor, and he said, "I go to vork for you."

"Oh, do you?" the man asked.

"Yes, I go to vork for you."

"What do you want to do?"

"Vat you vant me to do?"

"Well, I don't need any more help. I don't need anything, unless it's a chore boy, to clean up and build fires and such work."

"All right, I take it."

Then he went to work, and the way he cleaned up that store was astonishing, and when the proprietor saw it and knew that he was that kind of a boy, he said to him:

"Where do you live?"

"I haven't got any room."

"Well, you can sleep upstairs if you want to. There's a little room up there, and you can stay there if you want to."

You see that was worth about a dollar and a half a week to him, so he had his wages raised right then. And before the day was over the proprietor told him he could pay him five dollars a week instead of four dollars, and so you see his wages had been raised twice already.

And this young man stayed and did his work that way, not only his work, but the other fellow's, too. Little by little he began to help the men above him, and pretty soon he was actually doing the work of the men above him better than they were doing it. Do you know what happened? All the other clerks had been about half doing their work, and the whole universe just stood behind that young man and pushed him right up. He became one of the head salesmen in the store. And one day he overheard

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one of the partners of the store say they didn't know what they were going to do for a bookkeeper.

"Our bookkeeper is sick," he said, "and I don't want to take a new man on and break him in."

And this little German stepped up and said:

"I keep your books."

"What do you know about bookkeeping?"

"I go to night school."

And the fact was that he had been going to night school for a year, and he went to work keeping books, and he knew more than the partners knew. Not only what he did was copper-plate, but it was done right, and pretty soon the wholesale houses came after him. They had rarely received such treatment as they received from him, never a bill came wrong, never anything neglected or forgotten. And within a year there were, I think, three of the largest wholesale houses in a great city trying to get him to work for them. And then the banks came after him, and he went into one of the banks, and today that little German is one of the officers of one of the largest banks in a great city—maybe the owner for all I know.

Yet he is just a simple, modest man. That is what I mean by mixing religion with business. This man lives very simply, but he does his work for the best there is in it, and not with the idea of how much he can get out of it. If you have that kind of spirit, you will find things generally will go.

Then your business should be founded for the sake of humanity, and not for the sake of what you can secure.

I was talking to an editor in the East one day, and he said: "You ministers are a conceited lot. I am sure I can be as good a minister in my business as you can in the pulpit."

I knew of a man in Boston who wanted to be a preacher, and there was some reason why he could not—I think he had some impediment in his speech—and after he had prayed about it a good deal, he said, "It seems I cannot be a preacher as I would like to be, but I can be a minister in business," and that man founded a business that for jus-

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tice and humanity and brotherly kindness abides today, and the influence of which is felt even in the remotest corners of the earth.

You have probably read about Golden Rule Jones. He was the mayor of Toledo, and one of the greatest souls the world has ever known. He was a little, ignorant Welshman, hardly able to read when he was forty years old, but when he died (and he died when he was in the fifties) he was a cultured man. He was out on the Pacific Coast, and he heard somebody say that business was not meant to get a living out of, but that business was meant as an institution by which people could contribute what they could to the world. When Jones got that idea he was the manufacturer of an appliance for digging oil wells. He wrote out the Golden Rule, "As ye would that others should do unto you, do ye even so to them," and hung it up in his factory, and then he called in his employes to see it. They began to laugh and joke, and said, "If you don't do others, they'll do you," but finally one of them turned around and said, "What does it mean?"

Mr. Jones said, "Can't you read it?"

"Yes."

"It means that is the rule of this factory after this. Now when I don't live up to it, you come and tell me, and when you don't live up to it, I'll come and tell you."

He did after that, so far as he could, live up to the Golden Rule. He made his own wages, he did not enter into competition. He gave the wages that the business could afford, and divided the profits with his employes. He built a beautiful park called the Golden Rule Park, and a clubhouse where they all took dinner together, officers and workmen. He went down to the oil wells, where the men had been working fourteen, sixteen and even eighteen hours a day, and he established an eight-hour day. He gave them pleasures and excursions and vacations in the summer time, and filled his business with the spirit of good will.

This man was not a politician at all, but there came a time when there was a deadlock in the caucus for nominat-

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ing a mayor, and somebody arose and said, "I nominate S. M. Jones, the workingman's friend," and the politicians saw a big cloud, and they all rose up and seconded it, and he was elected mayor of the city.

Four times the people elected that man mayor of their city, and he tried to put the Golden Rule into practice, as his noble successor, Brand Whitlock, is doing at the present time.

It is not easy to be kind in this world in business life. It is not easy, but it is worth while. This is not a fairy story; you can do it if you want to. You can be just as slimpsy, woozy, no-account as you want to, or you can invest your life for the betterment of the world, if you will organize your life so as to give rather than to get.

Frances Willard said: "Whoever speaks of competition has breathed out a curse on the race, and whoever speaks of co-operation has breathed out a blessing," and I believe that. It is simply the application of the principles of religion to the economic world. You are going to waste your life unless you work with every energy that is in you toward the establishment of co-operation in the place of competition.

There is a story told of a man who was in hell, and who did not like the place very well and wanted to get out. He prayed that he might be delivered, and at last he saw an angel coming toward him. The angel told him that if he could think of one good thing he had done on earth, he would be taken out of hell. This man was pretty bad; he was not like us; we could think of a hundred good deeds that we have done, we are all so good; but he was very bad, indeed. But he did think of one thing. He said, "There was one time when I was very poor and had almost nothing to eat, and yet I gave a carrot to a man who was poorer than I." And immediately there came down through the air, suspended by invisible hands, a carrot, and he took hold and it lifted him up. The other people in hell wanted to get away, too, and when they saw him being lifted, they grasped his garments and others grasped them, and as the carrot rose

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it took them up, too; when he was nearly free he saw all these people clinging to him and began to fear the carrot would break, and he cried, "Let go! this carrot is mine!" Then the carrot did break, and they all tumbled back into hell.

Now I am not going to tell you what might have happened if he had kept still, for I really cannot say, but I will say this: that all the misery, wretchedness, and littleness that makes life ignoble and mean and unworthy, would be lifted out of it if we would cultivate that spirit of brotherly kindness, so that in our poverty we would give what we could to those who were poorer than we.

LOVING SERVICE

SARAH B. QUIGLEY



HERE is only one kind of Love and that is Divine. Divine Love is consciousness that sees no evil anywhere. The true prophet sees beyond the illusion, to that which is true in Spirit.

Divine Love sees beyond sight; it needs no eyes. This is seeing as God sees, that all is good. Divine Love has no choice of persons; its mission is to bestow. You are a saint, maybe. It does not ask. It pays no compliments and makes no charges; hunts not for causes nor justifications. Its aim is to harmonize all people and things. Although personal love is limited by ignorance and selfishness, it has an excuse to offer for its existence. It is one of the necessary steps in individual unfoldment.

The love between parents and children, and the love between friends and sweethearts, must be known before Universal love can be understood. Then love stretches out and includes all nature and the whole world in its generous flames.

Emerson says: "Love which is the deification of persons, must become more impersonal every day. Thus we

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are put in training for a love which knows no sex, nor person, nor partiality, but which seeketh virtue and wisdom everywhere, to the end of increasing virtue and wisdom." And, "It is a fire that, kindling its first embers in the narrow nook of a private bosom, caught from a wandering spark out of another private heart, glows and enlarges until it warms and beams upon multitudes of men and women upon the universal heart of all, and so lights up the whole world and all nature with its generous flames."

If your heart has known this Universal Substance, then serve according to your love. If your love reaches out to every living thing, then no thought of destruction can lodge in your mind, but all life will be sacred, precious and Divine. To love in the spirit of the Universal is not to disregard the person. It is even to regard the person more. Jesus greatly, it is said, loved his disciple John. From his standpoint in the Absolute, he could see all that was true and real in his friend, as the coming forth of the Divine. He could see every atom of the personal as glorified with the perfection of Spirit. He also loved Mary and Martha very much, but his universality was proven by his great love for all mankind.

Serve according to your love. It is love *expressed* which is the power to harmonize. It is not resultless to express love when the Christ is enthroned within. No thought of ill will or criticism deserves attention or a lodging place in the mind.

We serve according to our own inner impetus of love, not according to a Scripture of love. You have not achieved love when you must be enjoined to love your enemies. When love has become the habit of your thought, there will be no enemy. The one you thought an enemy will prove to be only the one whom you have misunderstood, or the one who misunderstands you.

Serve according to your love; you can make no mistake unless the sun pouring out its rays has made a mistake. The world may not deserve your gift, but you deserve to give. Serve according to your love, not according to the world's

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deserving. Your account must be kept with your own deserving. Love pours its healing stream through the body whenever connection is made with its life-giving Source. Our bodies are made up of minute cells of so delicate a nature that they are absolutely controlled and governed by the character of the thought. The members and organs of the human body are directly connected with brain centers in the head and solar plexus. The solar plexus is a large brain lying back of the stomach, near the heart. This organ contains the love center and is operated through the emotions.

The mind is a battery of incalculable force, and when it is in a harmonious condition, its magnetic currents build and vitalize the body. When it is disturbed by hatred, doubt or anger, fear, distrust or grief, its currents are reversed and destruction to cell and tissue is the result. If disease and pain appear in the body, it indicates a poor circulation of right thoughts. Increase the circulation with words of Truth like: "I am the perfection of God's glory and love;" or, "I dwell consciously in the very presence of Infinite Love."

Mental states bear a very close relation to bodily health, and the mental attitudes from which these influences arise are very significant. To know how and why they affect the body for good or ill, one must understand the law lying back of the appearance, and learn the way in which the mental life may be shaped anew, and a right relation of things established. Many people spend a life of servitude to fear. Fear indicates a vacuum which is demanding Divine Love.

Perfect love casts out fear. Affirm and claim Omnipresent Love and deny away anything to fear. People live in fear of accident and disease; fears in regard to property or investments; the silver stored away or the money that may not arrive. Any state that affects the emotional nature is followed by physical disturbance. When we fear, we thus far put ourselves at the mercy of that which we fear. Worry and anxiety are also destructive to cell and tissue.

To affirm Omnipresent Love is to cast out fear. There

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is nothing to fear. We need not fear the robber or the outcast. It may be the lack of our love that has made him an outcast. "Our fallen brother," of whom we sing in the little hymn, hath indeed a soul, and it is just as really one with God as our own is, although he may not yet realize that truth. Our love may be responsible for his lack of understanding. Do not stand off wondering if he deserves your love. What has deserving got to do with love? Are you only giving love for virtue, or deserving? Infinite Love does not put fellow-beings into a scale and weigh them, or take a foot rule and measure them to see if they come up to the requirements of love. If love requires too much, or requires anything, it is not Universal; it is not Infinite; it is not Divine. Let us find some new song to sing. There is no "fallen brother," because there was no place for him to fall except into the arms of Divine Love, and he was there already.

Our lives may be transformed, as well as the lives of all with whom we come in touch, if we could but make practical this perfect love of God. When love is as broad as the universe it will not look for love in return. You win in love by loving, not by being loved. If you fill the cosmos with your own mercy you will not ask if the cosmos be merciful. You will know that it is full of mercy, lavishing its rays as the sun. Love does the lover good more than the one beloved. You will achieve love when you are satisfied to love without returns, when you are willing to love without being loved.

We may need to endure all wrong in order to live all love. One who has arrived does not make more than very little of the stones that were on the road. If you love your neighbor as yourself, you will not use the two-edged sword of sharp words, even for your own vindication or defense. You will not make more than very little of injustice done you. Why should you, who have arrived beyond figures, spend valuable time in multiplying wrong? Surely the one who has seemed unjust needs the light of your love. If the sun can shed its rays without question, then you can give

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your love without question. If light belongs to life, then love just as much belongs to life. You have plenty of love and over; enough for all who think they hate you, and for all who know they love you.

Do not wait for others to be first to usher in the reign of Universal Peace. You be first. Men may not come to you. You go to them. Do not stand indifferent and scared before indifference. You can make no mistake. There is no place where love does not belong. The pure in heart need never be in a shadow of doubt. Let your face be the face that invites and uplifts, not the face that repulses and casts down. Act as though your body was the temple of the living God and not the temple of selfishness. Step free from the hindering senses. Love is its own fulfillment, its own confirmation.

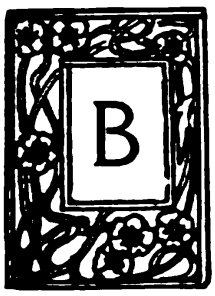
Be willing to do the loving thing. It will often make the crowd better about the individual and the individual better about the crowd. Appropriate Divine Love and claim it as a birthright. It belongs to you. Drop everything from the thoughts and from the life that in any way hinders its free expression. It is in this way that we may know that we have passed from death unto life, if God dwelleth in us and his love is perfected in us. If we love not our neighbor, we shut out Divine Love from our own hearts. He who loves not his neighbor, puts out his own light and abides in darkness. Say: "I am love and shine out to bless."

This moment as I sit alone, yearning and thoughtful, it seems to me there are other men in other lands, yearning and thoughtful; it seems to me I can look over and behold them, in Germany, Italy, France and Spain—or far, far away, in China, or in Russia or India—talking other dialects; and it seems to me if I could know those men better, I should become attached to them, as I do to men in my own land. It seems to me they are as wise, beautiful, benevolent, as any in my own lands. O, I know we should be brethren and lovers, I know I should be happy with them. —*Walt Whitman.*

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THE SEED IS THE WORD

CHARLES FILLMORE



EING exists under two phases: invisible and visible, abstract and concrete. The visible comes forth from the invisible, and this coming forth is always according to a universal method of growth from minute generative centers. All forms are built according to this law. From center to circumference is the plan of procedure throughout the universe. The one who studies form alone, and expects to learn from it and its evolutions the secret of existence, never goes back of the Seed—never catches sight of the Spirit moving upon every generating center.

Causes are always invisible—spiritual. "God is Spirit," "and the Seed is the Word of God." Thus that which produces the *Seed* is the *Spirit*. It is popularly presumed that the seed produces that which appears, after its kind. This is but a superficial conclusion, and a moment's logical consideration will convince anyone that a cause so insignificant, as compared with the effect, could not produce without an anterior principle results so large and varied. The oft-repeated illustration of the acorn having folded within its heart the oak, is not correct. The acorn is a generative center through which intelligence manipulates substance, and produces that form called the oak. Thus the acorn of itself is powerless to produce anything, but as an avenue through which interior forces become exterior, it is important.

We should never lose sight of the fact that things are but the evidences of intelligence and power. In and of themselves they are without causation in any way. The Seed is the symbol of the Word of God, and in its generative qualities it represents the apparent insignificance of the spiritual Word as it goes forth from its invisibility and silence. But this *Word* is a generative center with all the possibilities

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of God at its call. It is the idea of God—"the image and likeness." It is just like God in its essentials, and needs only to be planted in fertile ground to produce the living picture of which it is the subjective image. In its highest degree of expression this is man. Jesus Christ is the Word of God. It was in the beginning with God, and is now with God. It came forth from God. It became flesh and dwelt among men. It always dwells among men; it is the real generative center through which man draws all his intelligence, life, love, substance. It is the one point at which we tap the deific storehouse—it is the inlet and outlet of God.

So the "Seed," that is, "the Word of God," is man—not the external thinking personality that has consciousness of separation, but the internal spiritual germ. This central seed is the generative center from which the personal man forms himself. He draws upon the universal forces within and without, just as the tree draws upon the invisible Spirit, manifesting in earth, air and water. He may be totally unconscious of this in certain stages of his building, but this does not nullify the fact. Because the babe is not conscious of the method of its sustenance during the first months of its prenatal life, does not have any weight with those who have observed the law.

Man is the idea of God, and the idea of God is the Word of God. Man is not a thing of small beginnings, but of infinite beginnings. His resource is the Infinite, and he draws his substance from an inexhaustible store. He is never at a loss for supply, be it never so scarce in the markets of the world.

At the heart-center of everyone is this "Seed—the Word of God." It is there as a door opening into the Infinite. Man opens this door or closes it at his will. Some open it just a little crack, and others not at all. Some open the door wide, and they manifest such rare powers that they are exalted, even deified, by those who have closed their own doors. This little inner door has great powers of expansion, and he who opens it wide finds on its inner side the kingdom of God. It is the way into that kingdom. It is the Christ

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Spirit speaking through those who have opened it, "I am the door."

It is strange, but true, that this inner Seed of God may have been so neglected as to have been entirely forgotten by some people. They may have a slight recollection of having at some remote period been aware of a state in which they did not have to endure the burdens of self-sustenance, but this is so faint that it is like a dim, far-away dream. When this seed has thus been forgotten, and other sources of growth sought, the man loses his symmetry. He is gnarled and crooked. His body is filled with knots, and his limbs die before their time. This is the paralysis of non-recognition of the generative seed. No true growth results from earth and air alone. Man does not live on bread alone, but on every word proceeding out of the mouth of God. This "Seed is the Word of God"—that is, man's real self, because it is the umbilical cord that forever connects him with the infinite fountain of supply. No growth takes place except through this "Seed," this high ideal of what man is. And other ideal is a reflection, and there are reflections in descending degree, until man finds himself comparing himself with his own creations—a worm of the dust.

As Emerson says: "Whilst a necessity so great caused man to exist, his health and erectness consists in the fidelity with which he transmits influences from the vast and universal to the point on which his genius can act. The ends are momentary; they are vents for the current of inward life which increases as it is spent. A man's wisdom is to know that all ends are momentary, that the best end must be superseded by a better. But there is a mischievous tendency in him to transfer his thought from the life to the ends, to quit his agency and rest in his acts; the tools run away with the workman, the human with the divine. I conceive a man as always spoken to from behind, and unable to turn his head and see the speaker. In all the millions who have heard the voice, none ever saw the face. As children in their play run behind each other, and seize one by the ears and make him walk before them, so is the Spirit the unseen

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pilot. That well-known voice speaks in all languages, governs all men, but none ever catch a glimpse of its form. If the man will exactly obey it, it will adopt him, so that he shall not any longer separate it from himself in his thoughts; he shall seem to be it, he shall be it. If he listens with insatiable ears, richer and greater wisdom is taught him; the sound swells to ravishing music, he is borne away as with a flood, he becomes careless of his food and of his house, he is the tool of ideas, and leads a heavenly life. But if his eye is set on things to be done, and not on the truth that is still taught, and for the sake of which the things are to be done, then the voice grows faint, and at last it but a humming in his ears. His health and greatness consists in his being the channel through which heaven flows to earth; in short, in the fullness in which an ecstatical state takes place in him. It is pitiful to be an artist, when by forbearing to be artists we might be vessels filled with divine overflowings, enriched by the circulations of omniscience and omnipresence."

Let not this Seed of God within your soul lie fallow for want of conscious recognition on your part. You want to express all the possibilities of Being, which you can do if you will acknowledge the source through which they methodically come forth.

Many people think man grows a little differently from other things. They are sure he is a special creation, formed by the Lord God in a miraculous way, from the "dust of the ground" and "set up against de palin's to dry." This style of creation will do for the backwoods preacher, but not for thinking people. Man is the creation of God. God creates in a definite manner. Man is created in a definite manner. He comes forth into the visible world in a regular, everyday sort of a way, through the simple process wrapped up in the mystery of this inner "Seed." To think that man is created in any but a methodical way, is to think without reasonable consideration. There is no evidence anywhere of a miraculous creation for anything, and it is folly to presume that the Almighty stepped out of his course to make

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man. Man in his selfhood makes himself. His process is precisely that of God's, through the power of his word. Without the Christ-Word man has no life in him. Man does not make anything that lasts unless it has its point of departure in this inner Seed-idea of the Father. Men think they are building, but they are deceived. They may spend thousands of years rearing states of consciousness, that, in the days of judgment between the real and the evanescent, must be dissolved into the vapor of nothingness.

Every idea is a seed, and will bring forth according to the character of the mind-soil in which it is planted. There is a law of growth in mind parallel with that of earth. A thistle seed will always produce thistles, regardless of the character of the soil; so a low ideal will work out low conditions in a high type of mind. You may be a giant in strength today, but if you get into your mind the idea of sickness it will bring you down as surely as if you were a weakling. So with every idea that finds lodgment, and at the same time credence, in your mind; it will produce fruit of its kind just as surely as will the material seed planted in the earth. It goes through a similar process of growth also. It does not always spring forth at once and rapidly come to fruition, but it goes through a methodical series of changes, from inertness to tiny sprout, away deep down in the consciousness, where it is not observed by the external thinking mind. In due course it sends out a shoot in the direction of external consciousness, which finally comes to the surface in some discord, or some harmony. The time of planting is usually so remote that even he who knows the law of growth from thought to thing cannot remember when he sowed the seeds that are manifest in his consciousness as thistles. When told that certain thoughts have produced certain effects in his case, the patient will invariably respond, "But I was not thinking those thoughts."

The first lesson to be learned by the student in metaphysics is that the "Seed is the Word." The next is that this kind of seed hides itself in the darkness of the mind, where it germinates, sprouts and comes into visibility with

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all the scientific accuracy of detail of the ordinary plant. The fruit is a living organism, too, and has the power to throw off seeds that find lodgment, and produce crops in other receptive minds.

But there is a gardener who has absolute charge of each mind, and can determine just what kind of seeds shall be planted in his domain. That gardener is the *I Am* of every soul. What it says is law in the garden over which it has control. If that gardener is lax, shiftless and ignorant of his privileges, he may let the thistle seeds from other foolish minds blow over his fence and take root in his garden. But it is not at all necessary. By his simple word of command he can protect his domain from all intruders. Not all gardeners know this, nevertheless it is true.

These seed-ideas are subject to some very intricate combinations in the mind, and you cannot tell just how they will work out. They may be a very long time in producing a crop, or they may do so quickly. They may give a crop after a few moments in some instances, while in others it may take years.

IMMORTALITY

IN Christendom when the word "immortality" is used it is understood to refer to the soul. The idea of immortality for the body does not appear to have the mind of many of its pastors.

In the Scripture the term "immortality" is invariably applied to the redemption of the body—exemption from death.

"Behold I show you a mystery; We shall not all sleep (die), but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed (that is, we who are alive and remain). For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have

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put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."—I Cor. 15:51.

The glory of the soul's salvation—a spiritual glory after the death of the body—is described as incorruptibility. That hope has brightened the minds of countless thousands during the past dispensation—but blindness in part happened to Israel—the full plan of God including the redemption of the body and the salvation of the soul has not been understood clearly—until the fullness of the Gentiles was come in.

We propose in this article to deal mainly with the promises regarding the immortality of the body.

"What profit is it unto us, if there be promised us an immortal time, whereas we have done the things that bring death?"—II Esdras 7:49.

"If the wicked will turn from all his sins that he hath committed, and keep all my statutes and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done he shall live."—Ezek. 18:21-22.

"God made not death; neither hath he pleasure in the destruction of the living . . . for righteousness is immortal."—Wisdom of Solomon 1:13.

"God created man to be immortal, and made him to be an image of his own eternity. Nevertheless, through envy of the devil came death into the world; and they that do hold of his side do find it."—Wisdom of Solomon 2:23.

"The day of doom shall be the end of this time and the beginning of the immortality for to come, wherein corruption is past."—II Esdras 7:43.

"The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled into hell to be forgotten; sorrows are past, and in the end is shown the treasure of immortality."—II Esdras 8:54.

"The knowledge of the commandments of the Lord is the doctrine of life; and they that do things that please him

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shall receive the fruit of the tree of immortality."—Ecclesiasticus 19:19.

"For this is the life whereof Moses spake unto the people, while he lived, saying, choose thou life, that thou mayest live."—II Esdras 7:59.

"He gave them knowledge, and the law of life for an heritage. . . . Who shall praise the Most High in the grave, instead of them that live and give thanks?"—Ecclesiasticus 17:11, 27.

"This is the book of the commandments of God, and the law that endureth for ever: all they that keep it shall come to life; but such as leave it shall die."—Baruch 4:1.

We cannot expect the multitude to endorse the hope of immortality. The god of this world hath blinded their eyes. They believe in Jesus as the Saviour of their souls, but cannot see that he has also promised the redemption of the body to such as keep his Word fully. They believe in part and are saved *in part*. But note the following promises:

"I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believeth thou this?"—John 11:25, 26.

David shows clearly who will not be taken out of the world, but be kept from its evil. God's elect will abide Christ's coming. Their bodies will never die.

"Lord who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."—Psalms 15.

"Treasures of wickedness profit nothing; but righteousness delivereth from death."—Prov. 10:2.

Israel as well as Gentiles, during the past ages, has

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been going on the broad road to destruction. But the time is here for the gathering and restoration of a remnant. "The remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness."—Isa. 10:20.

* * * * * * * * *

In past ages men have seen as through a glass darkly; believed and understood only a part of God's plan—and been saved in part. But now the children of Abraham will hunger for that bread which cometh down from heaven, that a man may eat thereof and not die. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."—Matt. 5:6.

"If ye know that he is righteous, ye know that every one that doeth righteousness is born of him."—I John 2:29.

Many have claimed to be born again, but their claims have not stood when closely investigated. The new birth is not of the will of the flesh, but of God.

Flesh and blood cannot inherit the kingdom. The new birth represents the blood being washed away and made flesh. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."—I John 3:9. If he cannot then sin, he will not pay the wages of sin, death. "For whosoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."—I John 5:4. "We know that whosoever is born of God sinneth not: but he that is begotten of God keepeth himself and that wicked one toucheth him not."—I John 5:18.

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6:33. Immortality is in store for all whose first and

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foremost thought is to do God's will and who hold the beginning of their confidence steadfast unto the end.

"As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."—Psalms 133:3. This is the savor of life unto life.

"We that are in this tabernacle do groan, being burdened; not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."—II Cor. 5:4.

Death is the devil's work. Why should it be thought incredible that God the omnipotent, will give the immortality of body, soul and spirit to some of his creation? Has he not said he will destroy all the works of the devil? The last enemy that is to be destroyed is death.

"Bodily exercise profiteth little. But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—I Tim. 4:8.

Let us look still more closely into the conditions connected with this hope of immortality. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."—Rev. 2:7. It is *not* necessary to overcome all evil in order to get the salvation of the soul, for that is a free gift of grace without works. But "Blessed are they that do his commandments, that they may *have right* to the tree of life, and may enter in through the gates into the city."—Rev. 22:14.

"He asked life of thee, and thou gavest it him, even length of days for ever and ever."—Psalms 21:4. Listen to these plain statements: "If a man keep my saying he shall never see death."—John 8:51. "Your covenant with death shall be disannulled, and your agreement with hell shall not stand."—Isa. 28:18. The fullness of the Spirit, the anointing, is promised to them. "The remnant—that is escaped of the house of Judah—shall again take root downward, and bear fruit upward: for out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion. The zeal of the Lord of Hosts shall do this."—Isa.

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37:31. "O Lord, by these things men live, and in all these things is the life of my spirit; so wilt thou recover me and make me to live. . . . For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee as I do this day."—Isa. 38:16.

"For though my people Israel be as the sand of the sea, yet a remnant of them shall return; the consumption decreed shall overflow with righteousness."—Isa. 10:22. Note also Psalms 102:18-20.

We are living in the most wonderful time of this world's history—a time when the fullness of God's Spirit will anoint each true child of Abraham. With what result? "If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness: then he is gracious unto him and saith: deliver him from going down to the pit: I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth."—Job 33:23.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12:1.—*Pioneer of Wisdom.*

A DAILY WORD

Monday—All violence, anger and impatience are at an end. The Spirit of Truth is love and peace and purity.

Tuesday—Concealment and deception are at an end. The Spirit is candor and transparent truth.

Wednesday—Selfishness has ceased to be. All mine are thine, and thine are mine.

Thursday—Lust has passed away. Pure love reigns.

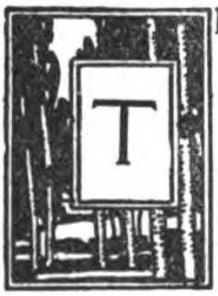
Friday—Evil is powerless in the presence of this all-pervading Spirit of Good.

Saturday—Now is the fulfillment of all prophecy of the reign of Good in the minds and lives of men.

Sunday—It is finished, in the name of our Lord Jesus Christ.

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EDITORIAL



HAT the mind has authority and power over the body is evident in every movement. The hand and the foot, the eyes, the mouth, the tongue, in fact, to a greater or less degree every member of the body is subject to the mind. The thoughts are also subject to the same power. We are constantly saying, "I changed my mind."

What is it that changed the mind and set into action other thoughts and acts? We answer, "The *I*, the Ego, the Identity." It is quite evident then, that this mysterious power called *I* does at all times exercise dominion and put forth its word of authority. *We* have not observed the extent of this, nor cultivated it beyond the limits of the average thought habit of those with whom we associate.

Yet there have always been people who had mysterious powers, and they were called witches. For example, these people could say words to warts and they would disappear. This is one of the simple things they could do through the power of their word. They have always been credited with having some connection with unseen forces, usually malefic. When the people did not understand the cause of the power of thought exercised by Jesus, they said he had a devil. This is usually the conclusion of ignorant people, who are naturally superstitious. These so-called witches do not know how they do the mysterious things with which they are credited. They have learned that certain words repeated in a particular way bring about the results, and they are usually as ignorant of the law as their wondering patients. All of which proves that man has authority and dominion through his thought and word.

Following up these clues of man's mental power, we find that there is no known limit to it. Physiologists tell us that cases come before them where the action of the heart can be diminished or increased at will. A thought of fear,

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anxiety or mental shock stops digestion. Even the presence on the table of food that is disliked, retards the flow of the digestive fluids in the stomach. This was demonstrated by experiments exposing the stomach of a dog and watching the digestive processes. It has long been claimed by physiologists that man must once have had mental control of so-called involuntary nervous and muscular systems, but that he has in some mysterious way lost it. These observations prove the existence in man of an unused ability.

Now comes a man who has exercised these latent powers and knows that he can speak to every part of his consciousness and it will obey. He is called a God-man, and we deify him. Yet he claimed nothing for himself beyond what is also ours. "Ye shall do these things and greater," was his proclamation. Instead of being "astonished" at this doctrine of man's mind-dominion, we should awaken to the everywhere evidence of its truth and proceed to develop our own innate capacity, and learn to control all the thoughts, emotions and sensations.

* * * *

All that we find in the world without, we can also find within ourselves. We have been taught from our youth up of the dangers of intemperance, and it is almost a relief to have the subject changed to another battle-ground—the thought-realm within our own minds and bodies.

It is a fact of observation and experience that all the forces manifest in the world, originate in the unseen and invisible atmosphere. Out of apparent vacuity comes electricity, the mightiest force we know anything about. Out of that same invisibility comes the power that moves the body of man. We call it mind, but it is also force. It has power and intelligence, in addition to many other qualities.

All of this proves that there is a world of potentiality all around us that we have not apprehended. This is especially true of our own faculties. We are trying to avoid temptations without, when the greatest source of danger may be within our own minds. "Walk in the Spirit and ye shall not fulfill the lust of the flesh." There is no danger

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whatever of anyone being tempted if desire is lacking. It is the lust of the flesh that leads man to do those things which he ought not to do. And what is the remedy? "Walk by the Spirit." This will take away the prime cause of temptation and fortify us against all the wiles of the world. So there is no necessity of warring against the devil, nor fearing evil in all its alluring forms, if we are walking by the Spirit.

When man searches his own soul and finds the source of all his weakness, he is desirous of attaining the mastery. Then is set up a protest by the fleshly appetites and they oppose the pure thought-force that is sent into their midst by the Spirit. Contention is rife for a season and things seem to be worse than ever before. This is termed by some metaphysicians "chemicalization," meaning that it is similar to the action of opposing chemicals. It is the war of true thoughts and error thoughts in consciousness, and all we have to do is to take sides with the Truth—that is, "walk by the Spirit," and the right will prevail.

It is found that nervousness is a reaction in the nervous system, following excessive mental or physical exercise. Artificial stimulation is sure to bring depletion, under the physical law. This is the law of cause and effect, which pertains to the material world. But there is a higher causing power than that obtained from food-energy—which is called spirit. This is what Paul refers to, "If ye are led by the Spirit, ye are not under the law."

The works of the flesh and the works of the Spirit are so palpable that it is superfluous to rehearse them. No one contends that a good, pure life does not bring forth good fruits in mind and body, but where the lusts of the flesh have apparently been stronger than the Spirit, man has cried out for help, and here it is. Affirm the *power* of the Spirit within your mind and body as a *dominating* mind-force, and you will "walk by the Spirit," and be freed from the temptations of the flesh.

* * * *

A commandment is not the edict of a king or law-

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giver, which all men are bound under penalty to obey, but a statement of axiomatic truth.

That God is one and indivisible, is good logic and fundamental in all true worship and demonstration. If our minds are divided by the thought of more than one creative power we cannot concentrate. It is found that those who believe in the power of evil, or destructive forces, are themselves in such discord that they cannot control their thoughts. So the first step in keeping the commandments is to realize the Oneness of the Creative Power.

Love is the binding, joining force of Divine Mind. When Levi, who represents the faculty Love in human consciousness, was brought forth by Leah (Human Soul) she said, "Now this time will my husband be *joined* unto me." We connect our own forces with whatever we center our love upon. If we love the things of sense or materiality, we become attached to them and lose the ability to enter into the untrammeled realms of Spirit-Mind. This is why the Lord commanded Moses not to make any graven image of him. These graven images are made by mental pictures. The thought of God as a great king in a place called heaven makes just such a material image in our thought realms, and we grow to believe in and worship such an imaginary Being, instead of the true God, who is Spirit.

Millions of people are joining themselves through their love nature to this personal image of God, and are building up false conditions that must eventually be destroyed. This is, of course, much better than no love to God, but we can just as well understand the truth about God's nature and worship him in his spiritual reality, and get the fruits in the right relation which follows.

Love is expressed through the heart, and to make room in our consciousness for God Love we must quicken that faculty. On the human side our love is developed through family and friendship relations, but in the regeneration we make love active through direct concentration upon the idea, "Divine Love, manifest thyself in me," with the attention fixed at the heart or *solar plexus* center. This sets into action

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certain spiritual energies that open the way to God Consciousness.

But we must add to our love, *mind*, *wisdom*, and *strength*. When these qualities are brought forth there is a love power developed that can manifest its potentialities in the face of hate, injustice, and unrighteous persecutions of all kinds. With this Divine Love active in the heart, it is no effort to love our neighbors, even though they despitefully use us. Jesus had this Love Consciousness when he said, "Forgive them, Father, they know not what they do."

* * * *

The kingdom of heaven is a state of consciousness in which soul and body are in harmony with Divine Mind. This requires a building up of man along several lines; so Jesus brings many comparisons in his parables representing the kingdom of heaven.

The ten virgins represent the senses. They are five in number, but they have a twofold action—five within and five without. The outer are connected with the inner, and both draw their supply from the same source. The eye has an inner eye, and the ear an inner ear. Feeling in the surface nerves is dependent upon centers of consciousness within. The supply of nerve force at the surface is proportioned to the completeness of contact with the inner center. This contact is made through consciousness of the source of life and sensation. If we go to sleep on this proposition the contact is broken and the oil in the outer lamp (the eye, for example) runs low and finally goes out. If this is extended to the whole five senses, there is a break all along the line, and when the Higher Consciousness seeks to make a union with the lower, there is nothing but darkness and dismay.

To be prepared for this hour of union, which takes place when we are consciously unaware of it, we should be on the watch and see to it that our lamps are being constantly supplied with oil. The coming of the bridegroom, which is that subtle joining of Spirit, soul and body, is so deep in consciousness that we do not know when it takes place. We feel the result in a greater satisfaction and har-

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mony, when we have been true in thought to the Spirit, and this is in reality the forming in us of the kingdom of heaven. This kingdom is built up in human consciousness day by day, or rather degree by degree. Time is not a factor, but the right adjustment of thought and act to the Divine Law.

The way to supply oil in the lamps of the foolish virgins, is to affirm that the life source of Spirit, in hearing, smelling, feeling and tasting, is not material, but spiritual. This is absolute Truth, which can be proven from even a so-called physical standpoint. The eye cannot see without a conscious comparison in thought of the images reflected into it. Thus sight is really mental, which is but another name for spiritual. The more fully we realize this, the better fed the eye is with that life-force necessary to clear, strong sight. When we, through concentration Spirit-ward, make the union between each of the senses by which they are constantly supplied with the Universal Life, our kingdom of heaven is established in that degree of unfoldment, and from this we go on to other and higher attainments.

If the world were vegetarian, the endless caravan of doomed creatures would not be ambling to the shambles; not a man would be brutalized by the daily slaughter of hundreds of gentle creatures; not a woman would be engaged in sorting edible parts from the dissected carcasses, making all red around her; not a child would be standing deep in offal, seeking useful bits of dead bodies; "where sympathy is, cruelty is impossible," therefore, not a dog would be maltreated, not a cat selfishly deserted to starve, not a horse cruelly beaten, and not a vivisectionist could be found on the face of the earth. Those who had learned to be just to the lower animals would not fail in their duties to man, and in this millennium, prophesied in Isaiah 11:9, slaughter-houses, transport cars and cattle-ships would be empty, and the fields and meadows would be filled with laborers under the clear sky, tilling the ground to provide the food of man.—*Mrs. M. R. L. Sharpe, in "The Golden Rule Cook Book."*

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LESSON 8, FEBRUARY 25

THE BAPTISM AND TEMPTATION OF JESUS.—Mark 1:9-11; Matt. 4:1-11.

9. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan.

10. And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him:

11. And a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2. And when he had fasted forty days and forty nights, he afterward hungered.

3. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread.

4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5. Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple,

6. And saith unto him, If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and, on their hands they shall bear thee up, lest haply thou dash thy foot against a stone.

7. Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God.

8. Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;

9. And he said unto him, All these things will I give thee, if thou wilt fall down and worship me.

10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11. Then the devil leaveth him; and behold, angels came and ministered unto him.

GOLDEN TEXT—"*For in that he himself hath suffered*

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being tempted, he is able to succor them that are tempted." —Heb. 2:18.

Those who hold for the historical accuracy of the Bible meet with some almost unanswerable situations in its pages. The lesson today, for instance, is an example of fact and allegory without demarcation. The baptism of Jesus by John might have been witnessed by those present, but who went into the wilderness with Jesus and reported what took place during the forty days' fast. There is no holy city nor temple in the wilderness near the Jordan, nor a mountain so high that he could see "all the kingdoms of the world." This we know to be a physical impossibility. No such mountain exists anywhere on earth. So we must conclude that this is in part an allegory.

It seems quite reasonable to assume that such a man as Jesus lived, and that he attained to great spiritual power through cultivating the higher principle existing in every man, but that the New Testament is an exact historical record of his acts is not tenable. Shakespeare used incidents in the life of Richard II as a basis for his great tragedy, and in every age authors and teachers have taken historical characters and embellished their lines to point a moral or adorn a tale.

The great fact of regeneration through the quickening in man of the higher principle, termed in Scripture the Christ, had to be illustrated in all its phases. It could not be portrayed in the external acts of any man, because certain factors enter into it which are deeply metaphysical. So those who were spiritually quickened used such of Jesus' words and acts as were necessary for a groundwork, and upon it built a wonderful system for mental and physical transformation; a textbook for those who read between the lines. It may be safe to say that Jesus himself inspired them to give those inner experiences which he had and which could not have been reported by any mere historical chronicler. Paul in several places states that he was informed by Jesus what to write, and why may he not also have dictated to Matthew, Mark, Luke, and John?

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Spiritually discerned, the lesson today teaches a quickening of the whole man when the Holy Spirit descends into the consciousness. Acquisitiveness, vanity, and ambition rise up and ask for recognition. Many have been quickened by the Christ Spirit only to fall under the subtle spell of this mortal world along some of these lines. Making money out of spiritual powers is especially common in this day. This is turning stones into bread. Bragging about one's healing ability, or any other spiritual acquirement, is vanity, heady egotism, the "pinnacle of the temple." "The exceeding high mountain" is the exalting of material things and the ambition to rule over people and earthly organizations. Few escape this temptation. But the one who would attain Christhood, become the "image and likeness of God" in both Spirit and body, must meet each of these various tendencies of the mortal consciousness with a firm *No!* "Get thee behind me, satan."

Lesson 9, March 3

THE CALL OF THE FIRST DISCIPLES.—John 1:35-51.

35. Again on the morrow John was standing, and two of his disciples;

36. And he looked upon Jesus as he walked, and saith, Behold, the Lamb of God!

37. And the two disciples heard him speak, and they followed Jesus.

38. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Teacher), where abidest thou?

39. He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour.

40. One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother.

41. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ).

42. He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).

43. On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me.

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44. Now Philip was from Bethsaida, of the city of Andrew and Peter.

45. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph.

46. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.

47. Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile!

48. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee.

49. Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel.

50. Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these.

51. And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

GOLDEN TEXT—"*The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest.*—Matt. 9:37, 38.

The spiritual mind becomes an active factor in the consciousness by cultivating it. It has to be desired and sought before it becomes a part of one's conscious life. John, the conscious mind, is expecting, looking for, and earnestly desiring a greater realization—he knows that he is not fulfilling his ideal manhood—hence his prophecy of one who was to come whose shoe latchet he was not worthy to loose.

This willingness to give up the mortal man to the Divine is the most propitious in the regenerative process. Many people are ambitious to put on Christ, but they are not willing to give up the present man in order to do so. John had a following, yet he was willing that his disciples should go to Jesus. He openly acknowledged him as the "Lamb of God." This is his acknowledgment of the innocence, purity and utter unselfishness of the Christ Mind. This mind has no personal ambition—it is innocent, loving and obedient to the call of God, as the lamb is to the Oriental shepherd.

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When the conscious mind recognizes the Christ Mind, the various faculties become gradually opened and attached to it. Andrew represents the strength of the mind, which is greatly rejoiced when it finds the inexhaustible source of all strength, and exclaims, "We have found the Messiah." The Greek word is *Eurekamen*, nearly the same word that Archimedes used when he exclaimed "Eureka" (I have found it), when he discovered the answer to the famous Crown Problem.

Strength is clearly related to substance (Simon), which in spirit we call Faith. "Faith is the substance of things hoped for." What we hope for and mentally see as a possibility in our lives, comes into visibility, and we call it substance.

Philip means "a lover of horses," and is symbolical of the vigor, power, vitality and energy of the mind. It is of the same "city," or thought center, as Andrew and Peter. Physiologically, this "city" is the great nerve center and body-brain called the *solar plexus*. This is to indicate that in subconsciousness, Power, Strength and Substance function through one center. The presiding genius of this center is Love (John), but his name is not mentioned because he is not yet in evidence. It is understood that he is brother of Andrew, one of the two who first recognized Jesus. Love is modest and retiring, "seeketh not her own."

Nathanael is the imaging power of the mind. In the realm of the real (Israel) it is guileless—innocent of error images. It is open and receptive to the beauty and perfection of Being. It is this faculty that makes the great artist, when the soul is lifted up with spiritual fervor. It is the guileless innocence of the Nathanael state of mind that causes the religious enthusiast to believe all things about spirit and the world invisible. Exercised without the Christ understanding, it is personal credulity. It is the image maker in the psychic, and the clairvoyant may be deceived to any extent by its conjuring power. It is not in itself error, but may, like all the faculties, be used in erroneous ways. When the mind of the Spirit uses it, as Jesus discerning Nathanael when

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he was concealed under the fig-tree, it is without guile. In the communication of God with man this faculty plays an important part. It receives Divine ideas and reflects them in images into the soul in dreams and visions. This is the opening of the heavens and the seeing the "angels (thoughts) of God ascending and descending upon the Son of Man."

Lesson 10, March 10

JESUS THE HEALER.—Mark 1:21-34.

21. And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught.

22. And they were astonished at his teaching: for he taught them as having authority, and not as the scribes.

23. And straightway there was in their synagogue a man with an unclean spirit; and he cried out,

24. Saying, What have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25. And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26. And the unclean spirit, tearing him and crying with a loud voice, came out of him.

27. And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him.

28. And the report of him went out straightway everywhere into all the region of Galilee round about.

29. And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John.

30. Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her:

31. And he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

32. And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with demons.

33. And all the city was gathered together at the door.

34. And he healed many that were sick with divers diseases, and cast out many demons; and he suffered not the demons to speak, because they knew him.

GOLDEN TEXT—"*Himself took our infirmities, and bare our sicknesses.*"—Matt. 8:17.

Capernaum means *village* of *comfort* or *consolation.*

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It refers to that inner conviction of the abiding compassion and restoring power of Being. When one enters this state of consciousness, a healing virtue pours out of the soul that reduces all discord to harmony. It is this great soul compassion and yearning to help humanity out of its errors that makes the so-called "natural healer." There is a fixed harmony and health in the well-balanced soul, and when we have in meditation or prayer quickened it, there goes forth an energy that brings all other souls it touches to its standard. Just as a strong magnet magnetizes all other magnets, so the soul charged with the realization of spiritual perfection sets to vibrating every particle of substance it touches in harmony with its perception. "Health is catching" because it is natural and rational to the soul in divine harmony, and the sin-sick one is quickly restored when this innate perfection is perceived.

The Spirit teaches with "authority, and not as the scribes." The scribes represent the thoughts that come to us from other personalities or books. They are from the outside, while the Spirit inspires from within. When the Spirit speaks there is no quoting of anyone as authority—the Truth itself is authority and it bows to no human exponent.

"A man with an unclean spirit" is a fixed state of mind in which the thought of impurity is dominant. The wrong use of a function is followed by a separation of it from the harmony of nature and the making of a law of use based on mortal thought desires. This is notably true of the sex function in the present race mentality—it has been diverted from its right relation and a false sensation set up that in its cross-currents breeds a horde of impurities, which are pictured forth as bodily diseases. These "unclean thoughts" must first be cast out. In right relation there is nothing unclean or impure in this "temple of God," and in order to see it as it is in Spirit we must cast out this demon of impurity.

Back of the epileptic paroxysm is a state of mind that

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can be reached by the word of command. Lust, anger, and appetite let run riot disorganize the system and produce violent contortions of body, but when healing is sought, this outward effect must not be confounded with the cause. Jesus went right to the center and cast the devil out of the mind, instead of applying the smelling salts or dousing the patient with cold water. The fever he also treated as another form of mental aberration. He did not try to allay it with drugs, but spoke the rebuking word, which is a form of denial, and the patient was forthwith healed without the fever "running its course," as our modern system of medication allows.

A recent orthodox commentator on this lesson says: "We cannot yet raise the dead, but the Gospel multiplies friends, and sympathy and aid to the sick. It inspires the spirit which builds hospitals and asylums. It cultivates and encourages and makes possible the true science, which is discovering the nature of disease, and the true remedies, skill in surgery and nursing, and the triumphs of modern medical investigation."

This writer is doubtless a fair representative of that intellectual Christianity which rules in the church today, and his words show how far away the followers of Jesus have gotten from his real teaching. Jesus taught a science of mind, of soul, of Spirit—not medicine, surgery, vivisection, hospitals and madhouses. His teaching was intended to open these prison doors and set the poor captives free. And how shall it be done? In not other way but by recognizing *intelligence* as the moving power back of every disease, and man *master* of intelligence.

Jesus did not say to his followers, "You will finally do the 'greater works' which I have promised you by discovering some new disease lymph and inoculating all the people with it," but he did say, "And these signs shall follow them that believe: in my name shall they cast out devils; . . . they shall lay hands on the sick and they shall recover."

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Lesson 11, March 17

THE PARALYTIC FORGIVEN AND HEALED.—Mark 2:1-12.

1. And when he entered again into Capernaum after some days, it was noised that he was in the house.

2. And many were gathered together, so that there was no longer room for them, no, not even about the door: and he spake the word unto them.

3. And they come, bringing unto him a man sick of the palsy, borne of four.

4. And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay.

5. And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven.

6. But there were certain of the scribes sitting there, and reasoning in their hearts,

7. Why doth this man thus speak? he blasphemeth: who can forgive sins but one, even God?

8. And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts?

9. Which is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk?

10. But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy),

11. I say unto thee, Arise, take up thy bed, and go unto thy house.

12. And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

Golden Text—"*Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases.*"—Ps. 103:2, 3.

What is the meaning of Capernaum?

Capernaum means "the field of repentance." It indicates a cleansing of the mentality, both conscious and subconscious.

What is the symbol of the gathering together of the many to hear Jesus?

The concentration of thoughts that follow the proclamation of Truth in the mentality.

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Who is the man sick of the palsy?

The vital principle that pervades the organism.

What is the bed?

The nervous system.

Who are the four that bear him?

The desire for life, strength, power, substance— that is, restoration of body activity.

What is the meaning of letting the man down through the roof?

The body thoughts must be raised to a higher state of realization than the mere physical before they can get the attention of the superconsciousness, or Christ *I Am*.

How do we do this?

By affirming that our life, strength, power and substance is not physical but spiritual.

What is sin?

A departure from the Law of our being.

How many kinds of sin are there?

Their name is legion. Each department of man's consciousness may fall short of the law, through commission or omission.

When the *I Am* takes up the cleansing of the body consciousness, does it meet with any opposition?

Yes, the "scribes," or external religious thoughts, resent the authority of *I Am*, and feel that it is somehow "sacrilegious" to interfere with the so-called laws of nature.

What is it that puts away this ignorance and reveals man's power?

Spiritual understanding.

When man discerns the law of thought, and its effect upon the vital energies of the organism, what should he do?

Begin at once to exercise the dominion of the Supreme *I Am*. Say to the ignorant thought, "Thy sins be forgiven thee," and to the thought of lack of power, "Take up thy bed and walk."

What is the "earth" here mentioned?

The consciousness of a material body.

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THE CONSECRATION OF THE ROOM

MARY BREWERTON DE WITT

(Reprinted from May, 1902, UNITY, by request.)

Many have been benefited by the following blessing of consecration or purification of the house or room, which has been used by some for a number of years.

Sit quietly in the room and speak these words aloud:

"There is only one presence in this room. This one presence is the presence of God, or Good. No evil can enter here. There is no evil in God. God, the Good, dwells here. Whoever enters here will be conscious of the one divine presence of Good.

"There is only one presence here. This presence is the presence of Life. There is no death here, nor fear of death. There is only life here. All fear is cast out. Whoever enters here will be conscious of this Life, the pure and holy Life of God.

"There is only one presence here. This presence is the presence of Truth. No untrue thing can enter here. There is no falsehood, no deception, no envy, jealousy or selfishness in this room. Every untrue thought is cast out. Whoever enters here will be conscious of the presence of Truth.

"There is only one presence here, the presence of Health. No sickness can enter here; no impurity, nor fear can enter here. All weakness or sickness is cast out. Whoever enters here will be conscious of the presence of Health.

"There is only one presence here, the presence of Purity. No impure thought can enter here. I live and dwell in the pure and holy presence of God. Whoever enters here is conscious of the pure and holy presence of God.

"This room is filled with peace and harmony. I live and dwell in the presence of Peace. No restless nor discordant thought can enter here. No irritation nor fear can enter here. The presence of God is peace. Whoever enters here will be conscious of the presence of Peace.

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"This room is filled with prosperity. I cannot lack for any good thing. There is no dissatisfaction here. Whoever enters here will be conscious of contentment, satisfaction and prosperity.

"This room is filled with beauty. There is one presence here, the presence of Beauty. In God is all spiritual beauty. My room is glorified by his holy presence. Whoever enters here will be conscious of the beauty of holiness.

"There is one presence here, the presence of Wisdom. All foolishness, ignorance, doubt, or superstition is cast out. God is here, and God is Wisdom. I live and move in the presence of Wisdom. Whoever enters here will be conscious of Wisdom.

"There is only one presence here, the presence of Joy. Joy radiates and fills this room. No sorrow can enter here. All depression is cast out. The joy of the Lord is here. I am surrounded by joy. I am filled with joy and happiness. Whoever enters here will be conscious of the presence of Joy.

"Only Love dwells here. This room is filled with the presence of Love. God is Love, and Love is here. All anger, hatred, or revenge is cast out. Love fills these walls. In Love I live, move, and have my being. Whoever enters here will be conscious of the pure, holy presence of Love.

"I am thankful to thee, O Father, that this room is filled with thy presence. I am thankful that I live and move in thee, O God, thou holy One. I am thankful that I live in thy life, thy truth, health, prosperity, peace, wisdom, joy, and love. I am thankful that all who enter here will be conscious of thy presence."

This blessing may be enlarged upon and added to, and may all those that use it realize the Truth in the Word, for every good word is a power.

There is no such thing as intermittent law. Unless action is constant and unvarying it does not manifest as law. A law does not operate at one time and suspend its action in another. If this were true we could never depend upon results.—*Newcomb.*

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SEX AND HUMAN ADVANCEMENT

LUCY A. MALLORY

The earth does not need more inhabitants, but society needs better members. Men and women are in darkness, not understanding the laws and uses of sex to bless and perfect each other.

Generative force on the physical plane has run riot. It has been perverted by untruthful and unhallowed social conditions, and stimulated by improper foods and drinks and unholy thoughts. The generative force of sex on the spiritual plane is what is needed to restore equilibrium, increase vitality, create harmony, and fit men and women to establish a higher order of life socially, and to perfect the race by a better quality of offspring.

Gestation is an organizing, conserving, and building process. The generative force of woman's distinctive love quality, the maternal, which centers in the breast, will, according to her conditions of freedom, be governed by the influxes that attend her office, and according to the quality of her aspirations, operate on the spiritual plane to higher unfoldment.

The receptivity of soul that brings to the mother deep experiences, not to be otherwise conceived, which link her in soul and spirit to celestial powers, is what prepares woman for the responsibilities of motherhood. The world needs mothers, not breeders. It is not absolutely necessary that woman should produce forms to be motherly. The quality is in woman's soul, and when the feminine develops without bias or hindrance by any social ties, it pervades woman's being and all her activities.

At the foundation of our social institution of marriage is a rooted error that has poisoned the stream of life, dwarfed and cramped human development, and perverted the vitalizing energies of Mother Love. That marriage is an institution the chief idea of which is to "found the family," as legal logic claims, is not true, which facts demon-

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strate. The special operation of the institution has been to breed involuntary prostitution. A profound ignorance has bred destructive lust, and innumerable ills—the lowering of vital force and wide-spread social impurity are in its train.

And the same of sex attraction and its uses. Based on the idea of animalism only, it becomes even less a spiritual and developing quality than the appetite for food. Creative power and force is invested in sex. This attractive force, intelligently exercised by love, will add vigor to every faculty, as well as to the physical body.

Love is a spiritual, not an animal quality. Sex attraction, considered as only or chiefly an animal quality, adulterates love, or the affectional and equilibrating attraction of men and women. Animals do not love. The sex instinct governing their reproductive function involves only a propagation of forms. The sex attraction of man and woman involves and inheres in far higher possibilities.

The feminine quality of love is spiritual, affectional, diffusive. In truly feminine women this—the maternal quality—predominates. It is altruistic rather than individual, else woman's maternal function would not be, as it is, an organizing process. The masculine quality of love, unfemininized, is concentrative, intense, and individualistic, and is more often the stimulus of intellectual than philanthropic expression.

It is easy to see that what is needed to "regulate" the various disordered conditions arising from sex relations and needs, is a ruling of these by feminine quality. The affectional, diffusive, altruistic quality of love can work no evil. It is the life of all life, the regulator of all passion and impulse, the quickener and enlightener of intellect.

Masculine and feminine quality or force are the two co-operative principles of planetary bodies and of all forms of life. These constitute the life of the universe and the parenthood of all souls. Without the co-operation of centripetal (feminine) force, centrifugal (masculine) force—which projects the material for new worlds, or new forms—could only dissipate, and disintegration would inevitably

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result. The law of social organization follows the same creative necessity. The methods of force and individualism alone must inevitably disintegrate. The maternal law—which is the central love quality, and impels the heart to distribute equally to all parts of the organism, (which its function has first evolved)—is the law which alone can bring coherence, harmony, and the administration of justice to human society.

The true relation of sex involves every social interest and advancement, domestic and communital. On this basis of the qualities involved in sex as positive and negative forces all social order rests in natural (*i. e.*, divine or perfect) law. —*The Universal Republic.*

MARKET

I went to market yesterday,
And it is like a fair
Of everything you like to see,
But nothing live was there.
The pigeons hanging up to eat,
And rabbits, by their little feet!
And no one seemed to care.

And there were fishes out in rows,
Bright ones of every kind;
And some were pink, and silver too,
But all of them were blind—
Yes, everything you want to touch;
It would not make you happy much,
But no one seemed to mind.

And oh, I saw a lovely deer!
Only its eyes were blurred;
And hanging by it, very near,
A beautiful great bird;
So I could smooth his feathers through,
And kiss them (very softly) too;
And oh, he never stirred!

—*Josephine Preston Peabody, in "Harper's Magazine."*

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THE FAMILY—HARMONY IN THE HOME

Home is the Nursery of the Infinite.—Channing

EDITED BY MYRTLE FILLMORE

GENERATION AND REGENERATION

"No man has ascended up to Heaven, but he who first came down from Heaven, even the Son of Man, which is in Heaven."

IN the descent of the soul of man into form, there must be some great purpose to work out, else the world of manifestation is but an idle dream.

There is little comfort to be gotten out of our struggles with experiences here, if they count for nothing; but shown the golden purpose that links our efforts and struggles with Life's ascending spiral, we feel that we belong above and not below, and are reconciled with climbing.

The idea that man is the product of physical generation is an error of race ignorance.

The understanding that man is, in reality, brought forth through the action of the mind will restore him to the Divine Law, under which he will increase, multiply and replenish the earth, according to the plan of God's creation.

According to the Bible allegory, it was not until after man separated himself from the spiritual consciousness of Life, that the curse fell upon generation, and pain and sorrow followed in its wake. In order to restore Adamic conditions, man must open his mind to Divine inspiration, and again walk and talk with God.

Jesus of Nazareth was a type of this restored companionship between God and man. So close was his conscious relationship with the spiritual source of his being, he

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called it Father, and acknowledged him in all his thoughts, words and works.

In relegating to Jesus the Christ, Sonship and Power, we are only recognizing that which exists in ourselves and which can be developed only through the exercise of our spiritual consciousness.

"But," it may be asked, "did not Jesus have the advantage of a miraculous birth?" Yes and no. The mother of Jesus from childhood received spiritual thought and training, and "served daily in the temple" (her body). This prepared her for the bringing forth of the Divine Ideal of man, unhindered and unhampered by the physical limitations put upon motherhood by the race thought.

Mary perceived the true idea of life, looking beyond the traditions and ignorance of fleshly generation and beheld the glory of the One and only Parent, and acknowledged, "It is of God." With her mind and soul filled with the exaltation of the spiritual idea of what her child should mean to mankind, she drew upon herself the power of the Holy Spirit, and conceived the germ of its Divine possibility.

As Jesus is the type-man, so Mary is the type-mother.

Every mother must raise her thought of generation from the fleshly concept to the spiritual; this will bring forth the Christ-child in her own soul and in her progeny, if she desires to be a mother after her Divine ideals.

When once the ideal man is conceived in the mind as a possibility, and the requirements of the Law complied with, the regeneration of mind and body are under way, and he who descended, no longer hampered by the thought of sinful flesh, is glorified with the manifestation of Divine Substance in his body. This is the ascension of our Lord Jesus Christ, into heaven.

Give us to wake with smiles; give us to labor smilingly as the sun lightens the world, so may one loving kindness make bright this home of our habitation.—*Robert Louis Stevenson.*

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THE IMMACULATE CONCEPTION

The article on the above subject in December UNITY has called forth much discussion, pro and con, by our readers. Some of our friends, evidently, have forgotten that the Immaculate Conception is plainly taught in the New Testament.

The following letter from C. Josephine Barton, author and editor, sheds additional light upon the Divine origin of man:

"I am glad you brought out in UNITY for Christmas, the support of the Immaculate Conception idea. There is more in it than the world has been ready to see. The Immaculate Conception refers to the doctrine that the Virgin Mary was conceived freed from "original" sin, and that Jesus was miraculously conceived by her (according to the Catholic teaching, which was made a dogma—after centuries of argument in which the papal sympathies, at first held silent, gradually became more in favor under the Jesuit influence—as late as December 8, 1854).

"Surrounded by bishops, archbishops and cardinals from Rome, Pope Pius IX solemnly promulgated the "Ineffible Deus," whereby the doctrine of the Immaculate Conception finally became an article of faith in the Roman communion.

"I felt a deep interest in this very well-written article in UNITY. And as in my little book, 'The Mother of the Living,' I gave my idea or experience of the marvelous fact that the unborn child sometimes influences the mother more than she influences the child, it becomes evident, in view of the Divine influence of Jesus upon his mother and her influence upon him, how the excellent conditions afterward became manifest. And as in every step Jesus set a copy for us to practice upon up to perfection, so in this advanced lesson he taught with design of its fulfillment in the world.

"From the first moment of conception in the Mother of Mary's Mind (St. Anne's womb), she was preserved

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in the same manner from 'original' sin. St. Anne doubtless conceived from the exalted viewpoint of the Perfect State, without reference to the claims of the physical. The old catechisms, which taught you are a 'child of the devil,' were colored in the belief that sin and flesh came into the world hand in hand. They may have meant by the term 'original,' the natural characteristics of the clay man.

"It should be generally known that in the Greek Church there is a festival in honor of the Mother of Mary—Jesus' grandmother, St. Anne. A ceremony fixed by Emperor Emanuel Comneus, as early as the twelfth century. *Whenever* the Mother Heart attains this wisdom, a New Light shines for her; a Star of loftier magnitude beams upon her; in the heaven of her hopes she waits, while the flame of possibility shows her that *even birth* shall become immaculate, *and no more 'after this manner.'* For all travail shall alchemize into mental rapture.

"Whatever may be said of lame belief, or simple faith, *there is a perception* of power mighty enough to move mountains; to transform visible uncomeliness into Spiritual Beauty. And if the people fail to speak the word, the stones and the stars will keep on declaring, and the forests and fields show forth in rejoicings."

The teacher is the foster parent of the child for a few hours each day, and unless the home and school work together and in harmony, my work will be in vain.—*Froebel.*

MARK TWAIN'S TRIBUTE TO HIS WIFE

"She was cheerful and always able to communicate her cheerfulness to others. During the nine years we spent in poverty and debt she was always able to reason me out of my despair and find a bright side to the clouds and make me see it. In all that time I never knew her to utter a word of regret concerning our circumstances, nor did I ever know her children to do the like. For she taught them and they drew their fortitude from her."

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THE SILENT INFLUENCE



ANY a mother unconsciously produces nervousness, hysteria, irritation, anger even, in the children, by her own voice and manner; and the flood-gates are down and the waters raging before she even apprehends danger!

The mother's voice means so much to the child—to everyone; but the child feels it most, and most constantly. It expresses love, weakness, pain, indecision, self-control, or what not, according as the mother uses it; and if the use is either careless or haphazard, the result is soon noticeable in the child's manner and eventually in his character.

"What qualities should the ideal voice of a mother express?"

It should be sweet, low, mellow, firm, yet flexible; rich, smooth, musical and sympathetic!

"And can this ideal voice be had without training by an accomplished teacher?"

Without training, no; without a teacher, yes, if one is sufficiently anxious, industrious, persistent and patient. Here are the steps.

There must be self-control, so that the voice may be governed by the will. Tones must be watched, and their effects noted on self and others as well as upon the child. Scolding, fretting, whining, and yelling, must be eliminated. This will give a good "working foundation."

To acquire the first quality, sweetness, speak when possible in terms of endearment, as the voice naturally follows the word and the word-picture. "Dear," "darling," "precious" call out a different tone from that which goes with "scamp," "rascal," "bad boy," etc., as the emotions which give rise to each are different, and voice control is actual control of emotions.

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Pitch is also a question of will and of watching. The high voice soon becomes querulous if not worse, and is always disagreeable, besides being less forceful than low, well-modulated tones.

Practice on vowel sounds (a, e, i, o, and u) and on words with "liquid letters" (l, m, n, r) give mellowness. Here are a few—and more can be added at will: bellow, fellow, mellow, yellow, billing, filling, hilling, killing, milling, willing, candle, fondle, gamble, handle, kindle, limber, mantle, nimble, pencil, ramble, rumble, wander, wonder, window, willow, wallow.

Practice on words that express power and strength and give firmness and decision to the voice, as: Courage, bravery, manhood, health, peace, action, endurance, and this little quotation from Scott will help:

"Come one, come all!
This rock shall fly
From its firm base
As soon as I."

But the voice should be flexible as well as firm—like the Damascus blade which will bend double before breaking; and this quality may be gained by intentional and rapid changes from low to high, quick to slow, and vice versa, with all the changes of emotion which you can command—for practice only.

Richness of tone comes through expression of broad sympathy, grand ideas, and low pitch. The voice will only go as low as the breath, for voice is merely breath vocalized —so the effort should be to bring the voice from below to the waist-line, which effort will secure the deep breathing that is essential to health. Take any word that has a liquid flow, like "mellow," and prolonging the vowel sounds, see how low you can force it and yet keep it smooth and musical in tone. Bits of poems that call out this quality, and the others, may serve the double purpose of voice training and of memory-stocking, both of which pay any mother to consider.

Keep the voice musical, vibrant, even while you aim

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to make it soothing and sympathetic. Watch, and again I say, Watch!

The mother's manner, voice, dress, are so important in their influence on the child that one would think a mother could not allow herself to grow negligent in any line. Personality is so much stronger than theory; and no mother should presume on her relationship to win or to hold the respect of her children. They may love her, even if she is untidy; but it will be in spite of it, rather than because of it. They may respect her for intrinsic worth, even while deploring her short-comings; but the mother whose every-day dress, voice, and manner, appeal to the sensitive nature of the child will have a double clutch on his filial affection; and doubly happy is he whose mother is so attractive that to him she is like a painting or a flower. Her influence on his life, though as silent as sunshine and as subtle as the rose, will be as lasting as eternity, reaching out and down "to the third and fourth generations" and in ever widening, deepening circles, like the ripples on water when a careless hand has cast a pebble on its surface; and any mother may so build happiness, health, and character for her children, which in turn will give the same results to her, comforting her advancing years and cheering her in days of sorrow.—*Lucy A. Yendes, in "American Motherhood."*

In the home whose mistress carries with her the "halo of good feeling" it matters not a bit whether the day be "dry and fair" or "wet and foul," whether "the half o' winter's to come and mair." The sunshine is in that home. We cannot all be handsome, clever, stylish or even good housekeepers in its accepted sense, but we can be honest, true, kindly affectionate to one another; in a word, "pleasant people to live with."

Beloved, let us love so well,
Our work shall still be better for our love,
And still our love be sweeter for our work.

—*E. B. Browning.*

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WHAT SHE LEARNED

Do you ever visit your children's school? No? Well, I didn't either, once upon a time. But when I saw that the children would do things for their teachers that they wouldn't for me, I began getting jealous, and determined to see how they did it! From that first visit I carried home three ideas: That my discipline was too lax, that there was a great fascination about complete rows of gilt stars after one's name—an idea that had seemed to me especially foolish—and a remark of the principal to one of the pupils, "Always do the hardest thing first!"

Well, I went to work on those three ideas. All of our children seemed inclined to shirk responsibility. I didn't like this as principle, neither did I enjoy doing their neglected work day after day. So I laid a plan.

From heavy cream paper I made little books containing twelve pages. Each page had four rows of little squares, seven squares in each row. For these books I made lovely pink covers, because I suddenly remembered that all children love pink. At a kindergarten supply store I purchased a quantity of gilt star pasters.

One evening I had a little talk with the children. I said: "Now we all have some duties to perform; and there is one in particular that we dread doing more than anything else. I wish you would all tell me what yours happens to be."

They told me eagerly.

"Here's a new rule," I continued, "that I learned at your school: Always do the hardest thing first. Then, instead of having to dread it for hours, it is done and we may enjoy ourselves. Now I am going to give each of you a little book, and every day that you do the hardest thing just as soon as you can, we will put a star in that space. At the end of every week we will show the books to father."

"Why!" cried the children, "do you have a book too, mother?"

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"Those dreadful dinner dishes that come just as the mail does!" I answered, laughing.

The children hugged me in glee to think that I too was in the game.

On Saturday night we took our books to their father for inspection.

"Why," said he, "there hasn't been a miss this week! And you find it works pretty well?"

We all expressed our satisfaction. Even I could not bear to leave a vacancy in my row of stars! And I found that it really did pay, too, to do the unpleasant task just as soon as it could be done.

At the end of every month my husband gave all the faithful ones—and the exception occurred but once—some treat. When the books were filled the children had learned a habit of promptness to duty, that not all the talking in the world could have produced. And they had also learned one of the first principles of success.

Since then I have visited the schools regularly.

There are, of course, good teachers, and poor ones; but many times they have an insight into childish interests and methods that never occur to busy mothers. It pays in a great many ways to get acquainted with your children's schools and their teachers.—*Alice M. Ashton, in "American Motherhood."*

By these things examine thyself: By whose rule am I acting? In whose name? In whose strength? For whose glory? What faith, humility, self-denial and love of God and to man have there been in all my actions?—*Mason.*

Ten children are loved by their parents where one child has his parents' sympathy. Among those children who are not called to suffer from actual unkindness on the part of their parents, there is no greater cause of unhappiness than the lack of parental sympathy. In his joys, as in his sorrows, a true child wants some one to share his feelings rather than to guide them.—*H. Clay Trumbull.*

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Society of Silent Unity

913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM TO HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED.

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SOCIETY OF SILENT UNITY,
UNITY BLDG., 913-917 TRACY AVE.,
KANSAS CITY, MO.

CLASS THOUGHT

February 20 to March 20, 1912
Held daily at 9 p. m.

Let the Spirit of Mercy be expressed everywhere, and a Divine Compassion move every soul.

PROSPERITY THOUGHT

February 20 to March 20, 1912
Held daily at 12 m.

I Love the Riches of the Kingdom of Mind and Acknowledge its Law in all my ways.

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OUR UNFAILING SUPPLY

There is no lack in all God's Universe.

The riches of the everywhere present Substance fold us about, as the atmosphere enfolds the earth.

As the air continuously provides, through respiration, for the needs of the body, so does this Invisible Supply respond to the inbreathing and outbreathing of man's consciousness.

To avail ourselves of the benefits of the pure and bountiful air, we throw wide the windows and doors of our homes, and breathe deeply and freely of its life-giving currents. This is our privilege, or we can bar our doors and windows to the inflowing air, and breathe over and over the fetid atmosphere that results from separating that within from its source without. You can readily see how disastrous such a course would prove, and that disease and destruction to the bodily organism would follow. If this be true, how about the consequence of shutting ourselves off from the realization of our one-ness with the great enfolding Substance of Life and Supply? The consequences are: belief in lack, weakness and inability; a limited and hampered state of mind, body and affairs.

The remedy, like that of the ill-ventilated house, is to throw wide open all the doors and windows of your consciousness God-ward, and breathe in the great atmosphere of Omnipresence through the energy of affirmations.

Charge your mind with the idea of the everywhere present Substance and it will respond to your thought and word, as the air to your respiration.

The result will be a great increase in all the attributes of your being, including finances.

To this end, affirm:

"I Love the Riches of the Kingdom of Mind and Acknowledge its Law in all my ways."

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ANSWERING MANY QUESTIONS ABOUT SILENT UNITY SOCIETY

At least 30,000 people observe the silent spiritual communion of the Silent Unity Society every night at 9 o'clock.

We have over 24,000 *registered* members, but thousands join in the silent word who are not registered.

All that is required to become a member is a sincere desire for the help of God. If you want a certificate from this Center we shall be glad to send it to you on application.

The benefits are beyond enumeration to those who are *faithful* in their daily observance of the silent hour—those who are negligent get the smaller good.

By our continued and persistent observance of this silent hour we have found that there is Energy, Intelligence, and Love that pervade the whole universe.

As Energy it is perceived by man, first as a feeling of lightness and new life throughout the organism, and second, as a steady but progressive vibratory energy rebuilding the body.

As Intelligence it is first perceived in new understanding of life and a broader comprehension, and second as an illumination of the mind that cannot be mistaken.

As Love it manifests itself in greater charity for the shortcomings, opinions, and doctrines of others; and finally in the great brooding Love itself flowing forth from the heart-center and seeing only its own pure self everywhere and in everybody.

These experiences do not always come in order, but vary according to the spiritual desires, and *attention* to things spiritual, of the seeker.

Healing of bodily ills of course follows. Some are healed quickly, others slowly, but *all* are healed who persist. When you introduce into your consciousness fresh energy and life the old negative conditions must of necessity disappear.

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Many who are not familiar with spiritual ways cannot understand why we want people who live in the far East and those who live in the far West to sit at 9 p. m., when there are several hours difference in time.

In Pure Spirit—the realm of original ideas—time and space are unknown. Whenever you open to that realm you are in touch with the Father of Lights. That is what we all seek and to which we shall all attain. Yet many do not at once center their attention at this ultimatum—their consciousness has been cultivated along the lines of intellectual research and the vibratory forces that arise from thought generation. From this plane it would seem that we should give attention to time, but even here we find that it is not necessary. Thought waves travel like sound waves, and those who hold the "class thought" at 9 p. m. in the New England states are generating thought currents that are taken up and carried forward hour after hour by those living to the west, until the Pacific coast is reached. So if you live on the thought plane put yourself in the current wherever you are and you will get the radiation that is traveling west.

But just as fast as you can, get out of thought radiation into spiritual realization, and thus become a vibrating center yourself.

All things and states of consciousness are formed by thoughts, and the difference between the Christ-Man and the common man is that one lives in the realm of Spirit and its ideas, and the other lives in vibration alone, without himself being a spiritual generator. His thought vibrations are mere reflections, therefore just as apt to be discordant as harmonious.

There is no fixed membership fee in the Society of Silent Unity—free-will offerings carry on the work. We have undertaken it as servants of the Lord, and we look to his Spirit, inspiring all his children who are benefited through this ministry, to help us to carry it forward. No demand of any kind is made upon members, and they assume no obligation whatever. If they are helped spiritually or physically, or even if they consider it a worthy work, we are sure they

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will listen to the inner prompting and divide with us their substance.

To "hold the class thought" means to silently repeat it over in mind until you realize that inner Presence of the Spirit all about us, of which one of the Wise Men in "Ben Hur" said, "There is a kingdom on the earth, though it is not of it; a kingdom wider than the bounds of the earth, though they were rolled together as finest gold and spread by the beating of hammers. Its existence is a fact as our hearts are facts, and we journey through it from birth to death, without seeing it; nor shall any man see it until he has first known his own soul; for the kingdom is not for him, but for his soul."

But we tell you that this kingdom is yours to know both of soul and body, because they should not be separated. It is this idea of separation that has kept us out of this kingdom of God within us and all about us. Resolve to be kept out no longer. Assert your unity with the Father and take the kingdom of heaven by force.

EXTRACTS

From Letters Written to Students and Patients by the Society of Silent Unity

"If thine eye be single, thy whole body shall be full of light." Light here means understanding—wisdom. "If thine eye be single" means single to the Good. When one sees both good and evil the mind is divided, therefore the body has in it both good and error states of consciousness. This is eating of the tree of the knowledge of good and evil and leads to death—disintegration of the body. "Blessed are the pure in heart, for they shall see [only] God"—Good. We are told in Isaiah that the man who shall dwell on high, or in high places—high, spiritual states of consciousness—is the man "who shutteth his eyes from seeing evil, stoppeth his ears from hearing of bloods."

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You, by your true word of denial, may root out all negative, error thoughts, and by affirmations of the Good establish yourself in the consciousness of your Christ power and mastery. You can do this, for you can do all things through Christ who strengthens you. There is no law of Karma, or heredity, or any other, that can have any claim upon you, for your past errors in this incarnation and in every other are then all wiped out, and you reap the reward of your righteousness. See Ezek. 33:14-16.

* * * *

You have come to a place in your unfoldment where revelations and visions must become realizations and demonstrations. Wherever we find ourselves, there we must begin to prove the quality of our understanding and faith through faithful and untiring works. We prove our knowledge of mathematics through the correct working out of its problems, and even so it comes to each one of us, individually, to prove the Principles of Mind and Being, through the application of them to the daily experiences that come to us. Success or failure is the direct result of our individual effort, or lack of effort.

Say to yourself:

"I am now under the Law of Divine Order. I bring forth in order and steadfastness the Principles of Truth. I can do all through Christ, who strengtheneth me. I give the *now* the substance of my mind, heart and soul."

This momently application of yourself to the work at hand will give substantial and satisfactory results, and will be more to you than any outside training or help.

* * * *

When we go into the body for the purpose of awakening it to its true consciousness, we must always proceed with the idea that we are being cleansed, and that the sense consciousness is giving place to the spiritual. There is never any danger to the one who is poised in the Christ. Many persons in quickening the body, experience a thrill, which is probably not unlike that which you mention. This is decidedly different from passion vibrations; the latter are

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never safe, they mislead and entangle. When you are in the work of quickening the body, hold that the spiritual forces in you are the avenues through which your faculties are brought to their proper orderly expression. You cannot suffer in any way if you do this. The Law is perfect and it will take care of you if you apply it.

* * * *

Astrology, being based upon the action of the stars, is regarded by us as a phase of materiality, and as such should not control, but should be controlled by man. We teach the power of the Spirit to control all things through thought and word. This includes the effects of the planets and all psychic forces. We do not, therefore, go into any detailed study of astrology. "It is not in our stars but in ourselves that we are *masters.*"

* * * *

Your mental attitude, now, is to *be still* and witness the salvation of the Lord. You doubtless fully know that this *stillness* in the place of the Most High is not mental torpor, but a quiet intensity that neither affirms nor denies in words, but holds itself in an equipoise of spiritual security. You have done your part—your true word has gone forth, now *rest at the center*, and say: "It is well; thy work is sure; I am satisfied." Do not argue with anyone, nor discuss the matters which you have submitted to the Spirit; simply say: "All is well, it is finished." The Spirit will then always find you in a state receptive mentally to the work which you desire done through you. Do not for a moment doubt that all will be done for the best, even if appearances belie it. The Father is always with you and knows all that is going on in your mind and affairs. Your attitude toward him decides whether or not his power will be made manifest. Then make yourself his outlet into your world, and all the world about you, by trusting him utterly and looking to him only for assistance. Many faithful people struggle very much more than is necessary, because they think that the *work* devolves upon *them* in demonstration.

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DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

"Let such as love thy salvation say continually, Let God be magnified."

A clear idea of what salvation is comes from spiritual understanding and is a very necessary step in realizing the salvation of the Lord. Salvation is the redemption of man from sin and all of its effects—sickness, poverty, suffering of all kinds, death. Men get the benefits of this salvation to the extent of their faith and understanding. The following extracts from letters received by the Society of Silent Unity show how very practical the salvation of the Lord is, and it is very fitting that these who are finding this salvation should say, "Let God be magnified."

Health

Houston, Texas.—After my telegram, asking for help for pain in my lungs, and fever, I received almost immediate relief. I slept well all night and coughed very little. I feel that a doctor's diagnosis would have been pneumonia, and I would, possibly, have been kept in for weeks.—*C. E. R.*

Seattle, Wash.—Some three weeks ago my son asked for treatments for me for paralysis, and I want to tell you of my improvement. I am doing remarkably well and have the use of my limbs.—*A. M.*

Los Angeles, Cal.—I was suddenly taken with tonsilitis and fever, and for a time my case seemed hopeless. My husband telegraphed you for help, and the same night the fever left and the next day all the conditions were improved, and now harmony and peace have been restored.—*Mrs. J. G. A.*

Portland, Me.—Mrs. H., whom you treated in the summer, is a walking miracle to her friends; they simply give thanks that she was saved, and do not understand. I wish Miss S. would tell all their friends about it, in order that any others in like condition might have

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like benefits. But it was surely God's sowing and he will undoubtedly look after the harvest.—*E. S. M.*

Mode, Ill.—Since asking you for treatments for tuberculosis, I am so much improved that I think you may discontinue them. I cannot thank you enough for the good you have done me. I am coming to know the Truth through studying your literature—the Truth that makes one free.—*F. V.*

E. Oakland, Cal.—Two months ago I wrote you asking for treatments for my sister and her friend G. He was sick with what the doctors called consumption, and had lost his position, and everything looked dark to both of them. Now they are married; G. is working at the position he has tried so long to get, and, best of all, he seems his old self again in health and strength, with no signs of consumption.—*M. E. K.*

Penn Yan, N. Y.—A few days ago I wrote asking you to treat H. B. W. for what the doctors pronounced typhoid fever. Before my request reached you, even, his temperature became normal and he is all right, and I am so thankful to God for what he has wrought.—*E. L. W.*

Winston, Mont.—When I sent my name to you, requesting to be enrolled as a member of Silent Unity, I was on the verge of insanity, but praise God I am improving every day, and I bless the day I found Unity. The pain in my head is gone forever.—*M. D.*

Oak, Cal.—Yesterday evening I telegraphed and asked you to treat my husband for blindness that came on him while he was asleep. He had been drinking heavily for the last ten days, and had gone to sleep in the afternoon. When he woke up, to his horror, he was perfectly blind. It alarmed him so that he wept like a child and said that if God would only give him back his sight he would never touch another drop of liquor. I kept out fear to the best of my ability, and throwing my shawl around my head I took the car, went to the telegraph office and wired to you. I had all faith that through you he would see today. Praise God, early this morning he said he could gradually see the light coming, and this evening he is all right. What a wonderful experience it was to us all. I thank God tonight with all my heart for the Society of Silent Unity.—*M. D.*

Shawson, Ill.—A little over a year ago I wrote to you for help. The doctors said that I had tuberculosis and cancer of the womb, and that I would not live a year. I am well and I thank God.—*C. R.*

Mentone, Ala.—I look back over the six months that you have been treating me and I thank God for my wonderful improvement. In so many ways I am a changed person. You have helped me to find God and my true self and health. My gratitude cannot be put into words.—*C. M.*

Vallejo, Cal.—I am writing to tell you how well my nephew's

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arm is getting along. As soon as you started treating, the trouble was removed. Four pieces of splintered bone came out and now it is healing nicely.—*M. W.*

New York, N. Y.—My father has asked me to write and tell you of the wonderful effects your treatments are having. He is sleeping better, eating better and feeling better through and through. He seems stronger and more vibrant, and we attribute all this improvement to the treatment that you have been giving him. On the mental plane he is calm, more settled and peaceful; on the spiritual, he is a changed being. Doors have been opened that he never dreamed of and the influx of light is very beautiful.—*H. R. S.*

Alameda, Cal.—When I wrote you about two months ago, my mother was helpless with rheumatism. Words cannot express our thankfulness, for from the very day I wrote she began to improve and is now entirely well.—*M. C.*

Los Angeles, Cal.—I can't thank you as I would love to, for a lump rises in my throat when I attempt to express my gratefulness, but Spirit knows and you know what is in my heart. My grandson was stricken with what the doctor called acute rheumatic affection of the heart, extending all through the body. His hands and feet were like clubs, they were so swollen. I never saw such suffering in my life. I sent you a telegram at noon. The answer came at nine in the evening and our boy went to sleep and his heart hasn't pained him since. The swelling has left his hands and feet and he is about ready to be up and around.—*Mrs. E. W.*

Cambridge, Mass.—As I am so very much better, please discontinue treatments. Through the study of Mr. Fillmore's "Christian Healing," a new life has awakened. Words fail to express what this Christmas has been to me. Surely I have found the Christ-child cradled within my heart. I am so happy; all things have become new.—*J. I.*

Rochelle, Ill.—I am so well, and am stronger than I have been for years. I can walk down town, which is a mile from my home, and back without any trouble. It seems as though I am getting young again. I am so thankful for the wonderful good I have received. My heart is filled to overflowing with love to all.—*Mrs. E. P.*

Spokane, Wash.—My broken collar bone has healed very much faster than I had dared hope. I went to work in two weeks, although the doctors had said that it would be five weeks before I could expect to go.—*H. McE.*

Hawarden, Iowa.—My husband sent you a telegram at four o'clock in the morning when I was suffering so that I could neither turn, lie still, nor bear the pain in silence. Four hours later I was resting easy.—*M. A. B.*

Chicago, Ill.—I am grateful to you and God for what you have

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done for me. My eyes and stomach are completely cured. It is wonderful, after so much suffering. I have worn glasses for twelve years, but now my sight is perfect and I have no more pains in my eyes. God bless you.—*Mrs. A. M. S.*

Modesto, Cal.—My throat was healed instantly, even before your letter reached me.—*L. M.*

San Jose, Cal.—Less than a month ago I wrote you, requesting treatments for my mother, who had been afflicted with catarrh and a severe cough for nearly two years. I am happy to report that she is much better in every way, for which we are truly grateful.—*C. W.*

Milburn, Okla.—Some time ago my wife requested treatment from you, which treatment is still in progress. The results received from it in her case have been truly wonderful, not only in her physical health, but in many other ways. At the time she began treatment, I took up the reading of the literature you sent her, and have tried to put into practice the thoughts expressed therein. The results I have received along this line have confirmed me in the belief that your teachings and the interpretation you place upon the Bible correctly expresses the life which Christ desires us to live, and wishing to conform to the standards he set for us and, as you express it, "to come into my own with God," I wish to become a member of Silent Unity.—*R. H. F.*

McCune, Kan.—When I started to be treated by you, I could not walk across the room. Now I can do the work for four in family and take care of a five-room house, and am getting stronger every day. I am praising the blessed Father and his dear followers for what they have done for me. I am so happy and things are so different, because I am trusting God, the good, for all.—*K. C.*

Meadville, Pa.—Since I received your kind letter, my sister has continued to improve until I now feel that all danger has passed. A new joy has come into my life when I think how she has been spared to me, and the personal interest you have taken in my affairs makes my life seem as it used to when my mother was living and I could go to her with my troubles. Our business prospects, too, seem to be brightening up and not a day goes by that our hearts do not go out to you in gratitude and love.—*Mrs. F. H. W.*

Sulphur, Okla.—My mother has received great help from you. She has been cured of appendicitis.—*C. R.*

Liberty, Maine.—I am able to go without my glasses, and I had always thought that would be impossible.—*Mrs. J. P. S.*

Manistee, Mich.—I want to thank you for the help you have given me. In less than a week after I wrote you the backache was entirely gone and my head was very much better. I have spent hundreds of dollars on doctors and on osteopathic treatments without relief, and was getting discouraged.—*F. C. M.*

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Richmond, Ind.—I am truly glad to be able to report quite an improvement in my little son R., for whom I asked treatments for stammering. I decided that I would not tell any member of the family that he was being treated, in order to see if they would notice any difference. A week or so ago R. himself said to me, "Mamma, I can talk better than I used to." He seemed greatly pleased over it, and other members of the family have also noticed a decided improvement. I certainly am very greatful.—*Mrs. C. B. B.*

Omaha, Neb.—I have been cured of constipation and weakness of the bladder— troubles that have been with me for years.—*M. F. J.*

Spartanburg, S. C.—It is with a heart full of gratitude that I write you. Little H. was taken with scarlet fever a week ago. As soon as we knew what the trouble was I wired you for your aid. There has not been an unfavorable symptom.—*J. G. R.*

Lewiston, Idaho.—I am so thankful to report to you the very great improvement in my son's ear. The doctors had said that he would have to have an operation, which might cost him his life, and now he is almost well. I know that Unity has done the work through the Spirit of God.—*A. J. M.*

Braddock, Pa.—A week ago I wrote asking for information regarding your Society. The answer came to me two days ago, but the light came before the letter. After I had written, I kept thinking and praying for a realization of the Spirit's Presence and suddenly it all dawned upon me, and as I sat quietly at my work I kept repeating to myself, "The Source of all life and power is within me." As I sat there I felt a tingling sensation all through my body, and a sore throat, and a lame back, the result of a fall a few days before, were gone and have not troubled me since. For all of which I give thanks. —*F. C.*

Oklahoma City, Okla.— Some time ago I wrote you asking your prayers for my wandering boy. I am writing to tell you that my boy has been restored to me and I am again happy. I do thank you from the depths of my heart for your kind response to my appeal.—*Mrs. W. H. J.*

McGraw, N. Y.—I am improving every day. I can turn my head and look all about me, and move it up and down, when, before I commenced treating with you, it was stiff and I could only look ahead. I can open my fingers about half way; before, they were down in the palms of my hands and I was unable to move them. I can move my thumbs as well as anyone. And too, I can get out of bed and sit on the edge of the bed all alone. Oh, it is wonderful how much I have improved since I came here a little over a week ago. I am much stronger and I am happy all the time.—*D. F. D.*

Broomhill, Great Britain.—Baby is splendid. I am so greatful to God and to you for this. She is quite bonny and I never feel at all

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anxious about her. People said I could not rear her and are so surprised when they see her.—*A. J.*

New York, N. Y.—Your reply to my telegram reached me yesterday, and I am very happy to report that my husband has responded splendidly to your treatments. A letter received from him last night says: "My cold has entirely disappeared, my greatful thanks to Unity." I wish also to tell you that things are coming along beautifully with us and we are gradually paying off our debts.—*C. T. M.*

Stoneham, Mass.—I am filled with thankfulness, for my foot is better and stronger than it has been for five years.—*H. A. S.*

Carrollton, Ohio.—You may discontinue treatments as M. has been restored to health.—*Mrs. C. C.*

South Norwood, Ohio.— I heartily thank you for your quick help in response to my late appeal for myself and husband. The cure was almost immediate.—*F. S.*

Rome, Ga.—I am so glad to tell you that my sister's foot is so much better that she can walk a little without crutches. I wish I could tell you how grateful we all are for your timely aid. She had stuck a nail in her foot and it was in an awful condition when I wrote you.—*A. R.*

Austin, Ohio.—I am pleased and very thankful to you and God for the almost immediate help that W. C. received. On Monday after I had written his fever left him and he is doing fine.—*M. C.*

Waterloo, Iowa.—About two weeks ago I wrote for help for my little boy, who was very ill with stomach trouble. As soon as the letter had gone he began to improve and in two days was entirely well.—*Mrs. C. C.*

Valdasta, Ga.—I am more than grateful to you dear ones for treatment for rheumatism. It has left me entirely, and I thank God and you every day.—*G. C.*

New Albany, Ind.—My spine is now straight.—*M. F.*

Lebanon, Ore.—You may discontinue treatments for my son and daughter, as they are perfectly well now. My son says that he never felt better in his life, and my daughter hasn't taken a drop of medicine for her bowels since I wrote to you asking for treatments for constipation for her. I am a very grateful woman.—*Mrs. F. P.*

Pasadena, Cal.—You remember how I wrote about Baby J. It is truly wonderful; he commenced to get better right from the time I mailed the letter to you. Thank God, he is perfectly well now.—*M. S.*

Vancouver, B. C.—S. is a great deal better. His throat was healed in one night—the night that you got my letter, the way I count time.—*Mrs. J. F. M.*

New York, N. Y.—I write to warmly express my gratitude for the strong experience of help which came very soon after my tele-

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gram must have reached you last Thursday. It seemed so real and wonderful that I could only look up and thank the Father, and ask his blessing upon you and all your work.—*L. S. C.*

Ogden, Wash.—I wrote you last Saturday night for treatments for heart palpitation. I have received such immediate results that I cannot help writing you today. I feel so much improved in this short time, and went up a flight of stairs last night without causing my heart to beat faster than usual.—*L. S.*

Geneseo, Ill.—My daughter, for whom I asked treatment and who was almost insane last spring, is now well and happy. I thank you from the depths of my heart.—*L. De G.*

New York City.—The patient for whom I telegraphed was in a hospital and the doctors had given up all hope and were simply waiting for the end. About an hour after the telegram was sent, he seemed to improve and today his condition is quite a deal better. This change is marvelous under the circumstances, and it would be useless for me to attempt to express my gratitude, because I am so full of praise and thankfulness that no words could begin to express my feelings.—*M. C.*

San Francisco, Cal.—I feel that I must write and thank you for what you have done for me. My case had been a very stubborn one, and had defied the efforts of many physicians for ten years. The second night after writing to you was a blessed one to me. Much to my surprise, I slept all night and wakened free from pain and with such a sense of peace that I did not care to move or to have anyone speak to me.—*E. E. P.*

Jeppestown, South Africa.—My heart is full of grateful love to my dear Lord and to you for your help. You have done so much for me, physically and mentally. I am quite another woman since your treatments. Your spiritual help to me is more than I can tell you.—*Mrs. H. S.*

Leeds, N. D.—I wrote to you for treatment for S. K., who was ill with typhoid fever. She is now well and will not need further treatments. The fever left her when you began giving treatments, and of course her family were very much astonished, for they were looking for the crisis. Now she wants to know more of the Truth, as do many others who are still wondering about the case.—*E. C.*

Chicago, Ill.—My son-in-law is well, thank God, and my head is getting better. I don't worry as I used to, and my mind is at rest and growing stronger. I thank God for the realization of the Christ within.—*D. A. H.*

Houston, Texas.—Your prayers have helped me so much. My health is nearly perfect again. I praise God for his many blessings. Things are better in my house also.—*M. R.*

New Orleans, La.—I wrote to you three weeks ago to treat my

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baby which was very sick. He is doing fine and is fat and strong. My husband has been working steady and doesn't drink any more. I am living happy now.—*Mrs. H. L.*

Canton, Ohio.—I wrote you some time ago for treatments for my father, who was hurt by falling from a ladder. I am glad to tell you that he can now walk with the aid of two canes. We feel that his recovery has been remarkable, as we had little encouragement from the doctor that he would ever walk. I feel that the power of the Spirit through you has been the means, and we are truly thankful.—*M. L.*

Shawnee, Okla.—M. has been well ever since I sent you the telegram. Just as soon as I left the 'phone, I sat down and said, "I have asked, and I praise God that I have received," and in ten minutes she fell asleep and did not waken for two hours and a half and has not been sick since. I am sure you broke up a bad case of typhoid fever, nipped it in the bud, so to speak. For a week she had had a fever, her lips were parched, and almost black, and her tongue was like a strawberry. I was not at all worried and had no fear, for I knew that through the kindness of God Unity would bring her out of it.—*E. C.*

Milwaukee, Wis.—I am happy beyond words to tell you that I can see great improvement in my son whom you have been treating. From despair I am raised to hope. Language is too poor to express my love and gratitude.—*L. M. D.*

Clinton, Mo.—I wrote asking for treatments for my son for a serious attack with his appendix, also for stomach and bowel trouble. I am rejoiced to tell you that he is much improved and feels greatly encouraged.—*R. J.*

Americus, Ga.—Last week I wrote you and placed my case in your hands for consideration and treatment. I know now that through the Lord you are helping me. I am improving fast; the heart, stomach and kidneys all show great improvement. I am eating good meals, walking about, and am able to hitch and unhitch my horse. I am gaining in weight, too, very fast.—*E. J. B.*

Broughton, Kan.—My mother is better and has gone to her home. It seems harder for her to accept the Truth than it does for me. She is nearly seventy-five years old and has always lived in wrong thought, but is anxious to understand. I am rejoicing every day. She is so different, so glorious, so grand to me now. I thank you over and over.—*Mrs. M. B.*

Joplin, Mo.—My mother is well again, and I am thanking God for the changes and blessings that I, myself, have received. I am improving every day, can walk better and the fear is leaving me. I am more than grateful.—*M. B.*

Philadelphia, Pa.—It is with a grateful heart that I write to thank

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you for the wonderful help received from you. The twitching stopped as soon as your treatments were given.—*M. E. B.*

Walnut Creek, Cal.—When the telegram was sent you the pain in my eye was terrible. On Friday it commenced to get better, and by evening the pain had left entirely.—*E. W.*

Logan, Utah.—I have overcome and am still overcoming. I have scaled what appeared to me as insurmountable mountains. Not until I got acquainted with the Unity Society did I get on sure ground, and since that time I have developed mentally, morally, and physically in a most wonderful manner. I am thankful for what I have already brought into expression and I know that it will be but a short time until I can bring into expression whatever I wish. What the Society has done for me is beyond any material valuation, and what has come to me from them is being passed on to others continually. I am deeply grateful and I fully appreciate the grand work it is engaged in for the redemption of the race.—*A. B.*

Mobile, Ala.—I rejoice to tell you that about six weeks ago I began to use my eyes without glasses and suddenly discovered that I could read without pain. One-half of my glasses fell apart without any cause just as my little boy took them from my lap, and to me, the spiritual significance was that they were no longer needed, so I have never had them fixed.—*E. J. M.*

Harlingen, Texas.—I am so thankful to you for speaking the Word of Truth for me. I was quickly healed of bloody flux and pneumonia.—*D. C.*

Prosperity

South Norwood, Ohio.—This is the most joyful letter I have ever written you. Words seem so formal when my heart is bubbling over with gratitude. My husband has been promoted. Now this may seem the natural order of things, but I assure you it came without the slightest warning. In fact, it was this way. He came home as usual, nothing in view so far as any one could see, and about nine o'clock that night one of the head men came and told him he was needed to fill the place of an older man who was to retire. We just looked at one another, too astonished to speak for a few minutes. Surely you must have felt the loving message I sent you. It seemed to me that you knew and were glad too.—*F. S.*

Vancouver, B. C.—Some months ago I wrote to you and your help did me much good. My husband got work almost at once.—*A. F.*

Berkeley, Cal.—Your prayers for my sister for prosperity were answered almost instantly. She has a fine position. Through them also, E. was saved from the operating table. You do not know how thankful I am.—*E. V. P.*

Buffalo, N. Y.—Some time ago I wrote you asking your help in

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a thought for prosperity. The help came almost before the plea could have reached you—a marked change for the better in our business, and a stronger faith, a happier outlook, a greater content.—*H. O. M.*

Moore, Mont.—Before I received your letter, almost as soon as mine was posted, a change came in business; a letter of apology came from my sister-in-law, an atagonistic business man changed as if some magic wand had touched him, a woman paid a note that I had given up hope of ever getting, and the railroad made a survey through our ranch without much damage to the land.—*E. J. McR.*

Walthill, Neb.—The results of your prayers have been beautiful. The harmony between grandpa and E. is established and the finances have improved. At one time we needed one hundred dollars to meet a debt and I held especially for one hundred, and lo, he sent me one hundred and twenty. I appreciate *Weekly Unity* and would miss it greatly were it to stop.—*Mrs. H. A. C.*

Seattle, Wash.—You may discontinue the prosperity treatments. I have secured a good position. Truly "God will provide."—*R. P. D.*

Fayetteville, Ark.—Inclosed you will find one dollar for *Weekly Unity*. It has been a great help to me. I can never thank you enough for all you have done for me. I have learned to place all my affairs in the keeping of God and he has prospered me above all I ever expected.—*E. M.*

Santa Rosa, Cal.—I wish so much to thank God for what you are doing for me. Our financial affairs are better than they were. I had hardly written you when my father sent me two dollars for my birthday and then five more for Thanksgiving. And we have sold our property that I was so anxious to sell.—*Mrs. W. A. T.*

Roy, Wash.—I want to thank you for the prosperity treatments you gave my son. He moved to Portland two months ago and was an entire stranger. He had work the next week after going and has been busy at his trade ever since.—*Mrs. C. H. C.*

Muscatine, Iowa.—I feel that I have been wonderfully helped by your treatments. From the time I asked you for prosperity treatments last spring, I have not been out of employment, although I have had three positions, each one better than the preceding one. I was utterly untrained in any profession and was in wretched health, but now am well. The position I have held for the last three months was nurse to an insane woman. Through the teaching of Unity, I have been able to help her so that she is now perfectly sane. J. L. S., for whom I asked treatment for the drink habit, is entirely free from all desire for liquor.—*E. T. H.*

San Diego, Cal.—About a month ago I wrote you and explained that we wanted to sell our home, then in Boise, and I asked you to help us. We received your dear letter in answer to my request, and the very next day we sold and we have moved to San Diego, and we

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cannot tell you in words how we thank you for the blessings you have bestowed on us. We now see the light, where before we were in total darkness. We had tried so hard to sell and were unable to do so, but as you sent forth the Word it was done. We have spent the happiest Christmas of our lives. We read UNITY and feel that we could not keep house without it any more.—*M. P.*

Honey Grove, Tex.—We have been doing most excellently during the past month in many ways. I have had one success after another, got the state medal again for piano composition, and have had other successes. You seem to know our needs and our very desires. It is indeed uplifting to be in touch with you.—*E. W.*

San Francisco, Cal.—Some time ago I wrote asking for prosperity treatments. At that time I was hard pressed for money, in fact, I was broke. Besides, I had just married and we were depending on my faith to set things right for us. As I wrote you later, I obtained a position with the railway company. The position is one I like, as I have no boss over me. I am paid according to speed, ability and merit. I have been able to make advancement and am satisfied. I am growing spiritually stronger every day, and somehow, whenever I think of some little thing I would like, it seems to turn up some way. I find deep satisfaction in living this life and working out the various problems that confront me. I feel that at last I have found something that suits me. In this city the air is often full of trouble and vice, and many have intimated that I could not live any such life as I talk about, all the time. But I feel like a dreadnought in a heavy sea, and I know that as long as I steer right, and keep pushing forward spiritually, there is nothing to fear. I thank you for your help.—*V. D.*

Louisville, Ky.—I write with a grateful heart to say that the claim was met Saturday, when the agent agreed to put in the furnace. We can now open our restaurant on Thanksgiving Day, and I feel and know that with the help of Silent Unity all channels will be opened and good trade will follow. Nothing but Divine Love could have held us up in the past five months.—*Mrs. L. D. A.*

Nesbitt, Miss.—I am glad to tell you that we are realizing prosperity. My husband remarked the other night that we were gathering the largest harvest of our farm life.—*H. C.*

San Francisco, Cal.—I wrote you a month ago for prosperity treatments. You may now discontinue them, as I am able to stand alone. Shortly after I received your letter I started out to look for a position with a railway company, and got it. It will average between one hundred and one hundred and twenty-five dollars per month. This is forty dollars more each month than I have ever received in any position. I also have power in helping others that astonishes me. —*V. D.*

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QUESTIONS AND ANSWERS

Some metaphysicians make the affirmation, "I am Jesus Christ." What do they mean and what is the object of such a statement? * * *

According to John 17, Jesus said: "Neither pray I for these alone, but for them also which shall believe on me *through their* word;

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

Notwithstanding this clear statement, men contend that they are separate from the one universal God-Man, Jesus Christ, who was manifest in and through Jesus of Nazareth. Even in those who accept the logical conclusion of this truth there is a lurking belief that it is somehow not true. Men are so wrapped about with the darkness of egotism that they cannot readily discern this divine unity.

To such the affirmation, "I am Jesus Christ," will bring it right home and they will have an interior perception of what it is to "believe on me through their word."

When you make this affirmation you begin to think spiritually; you feel an interior anointing, and it dawns upon you that you are just what Jesus of Nazareth was—the anointed of God.

When you get into this understanding of the *One Man* whose mystical name is Jesus Christ, in whom all men are, you lose that sense of apartness with which a belief in personality hedges you about.

God is the one Principle. Christ is God's idea of a Perfect Man. Jesus of Nazareth, you, I, and all men and women, are making manifest that idea of God. That idea contains all ideas. It cannot be separated, and never is separated. You are one with it; *you are it;* your identity is your combination of its ideas. Those ideas do not belong to you. Jesus of Nazareth, of all men, recognized that the ideas he encompassed were not his, but the "Father dwelling in me."

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Ideas are magnets, and attract each other according to fixed laws. Men build great walls of limitation with ideas, that imprison both them and their progeny for ages upon ages. When one with a set of ideas of higher character comes among them he is usually crushed out. Even those who see that he is a liberator and would like to accept his ideas are swerved from doing so through the domination of the ideas of the majority about them. There is a law of attraction of ideas, which if they knew would lift them above this.

It is the law of the expression of the idea through the Word, as Jesus said—"them which shall believe on me through their word."

Thus you may believe that what Jesus did you can do; but you will never do what he did until through your mental affirmation, or "word," you claim all his powers. You take ideas into your mind, and through mental repetition generate in them an attractive force that connects you with a great realm of Jesus Christ Ideas.

However, if you have found the "heaven within," you need not look to any one for the ideal incentive. If you have not, and you see in Jesus of Nazareth, or any one who has expressed what you would like to express, affirm that you are that one and can do all that he did, and your *word* will raise you up to that consciousness.

This is absolutely true in Principle. There is and can be but one realm of ideas. Those ideas are the Father's. Men use them as they will, but no one possesses them exclusively. If any one has used an idea from the Great Fountain, you also can use it. It is there waiting your demand. Let drop the thought that Jesus Christ was a personality, or that you are a personality, and sing with Emerson:

I am owner of the sphere,
Of the seven stars and the solar year,
Of Cæsar's hand and Plato's brain,
Of Lord Christ's heart and Shakespeare's strain.

* * * *

Some time ago I wrote you for help in the Silent Unity to pay

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an honest debt—interest money—and I am happy to say the money was ready eight days before it was due. It was surely done through the power of Truth. My husband got work right away, and the money seemed to come in fast—I know not where, only from the Omnipresent Good. Now why can't I pay the principal as well as the interest by the same power of Truth? If I had the faith to remove this mountain, why not the other? Large asking and large expectation honor God. Can I ask too much of this All-Sufficient Power? —*F. V. H.*

There is no reason whatever why you should not demonstrate over every debt, great or small. The promise is, "Ask what ye *will* in my name, and it shall be done unto you." There is no limit to the power of the Spirit.

Many people get discouraged because things don't come out the first time just as they have declared. They forget that they are dealing with faculties with which they are not familiar. Faith starts the mental current, and *trust* holds it on its steady way. If at any time you weaken and "let go," you insulate your current. It is simply a question of faith and persistency whether or not the outcome is what you have asked. Set your mark definitely and say, "Lord, I want this accomplished. I will not waver nor lose faith, no matter how many disappointments meet me. I am sure of thy almighty Law."

Make this kind of a covenant with the Spirit, and *stick to it*, and we guarantee success in the end. But you must have reasonable faith in the possibility of your asking being answered. That is, do not ask for things wholly outside of your sphere, which you do not have in mind as eventually to be accomplished. People say to us, "If the Spirit works so easy, I'll just ask for a million dollars right away."

This is foolish, because there is not in the mind that grain of faith that sees the probability of accomplishment. In your first efforts confine yourself to the things that you feel can be accomplished, and you will, through their demonstration, be taking steps for higher things.

The success of Silent Unity in helping people financially is greater than in any other direction. Every day we

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get many letters from different members acknowledging financial help in their affairs from unexpected sources. But no one is picked up by the Spirit and carried to success on beds of ease. Only those who are faithful to the co-operative thought, and who trust the Spirit and watch for the good, are helped.

Let your asking be definite, and then be persistent in looking for its fulfillment.

* * * *

Do you think it is proper for healers to give their own names in testimonials? Is it not more in harmony with Christ's teaching to give all the credit to God?—*C. A. B.*

We think healers should follow their own inner promptings in this matter. God should certainly be acknowledged as the source always, because there is no other, and the more we acknowledge him the stronger healers we become. Healing is a legitimate part of the Christian religion and it should not be hid under a bushel. Some of our best healers never ask their patients for testimonials, while others do. In one instance it is recorded that Jesus told the one he healed to go and tell no man. In another instance one returned and gave testimony, out of ten that were healed, and Jesus asked where the other nine were. He doubtless had reasons good and sufficient for his acts in both cases.

We see no reason why healers should not be openly credited with every genuine cure. Jesus Christ has been credited four times over in the four gospels with most of the cures he wrought. His name is not suppressed when they are printed. In Acts are many more recorded by Peter and Paul, and their names are fully set forth. They are counted miraculous by the great majority of Christians today, and their authors canonized. When some meek little woman in the year 1912 does equally as good work, we see no reason why she should be suppressed, because the publication of the fact might add to her fame as a true follower of Christ.

In the present race consciousness healing is a very important part of the doctrine, and we want to keep prominently before the people that we demonstrate health. It is

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an easy matter for a religion to lose sight of this great fact—the Orthodox Christian church has done so—and it must not be repeated in this revival of the faith that was given to the Saints. Also every one who has been healed by the power of God should acknowledge it, for through that acknowledgment they strengthen their own faith.

* * * *

Should we not always demonstrate this Truth in our own experience before we go forth as teachers and demonstrators for others? —*J. D.*

No, go forth and teach, preach and do the works just as soon as you *perceive* the Truth. Do not wait for demonstration; that will come in process of the work. The perception of a Truth precedes its demonstration. The great truth-tellers of the world have not always demonstrated what they taught. Even Jesus Christ had not demonstrated the joy and peace of the kingdom of heaven which he told his followers to seek. He saw it, but there were many mental struggles and temptations in himself, and a final tragedy, before he attained it and demonstrated in the resurrection that he had attained it.

When Truth comes to you with great conviction it is your duty to tell it to others, regardless of your limitations in health or finances. If you see that God is the health of his people, tell it to all the world, though you lie flat on your back in so doing. We lately heard of a lady confined to her bed healing a man of a paralyzed leg by her word of Truth. A prominent teacher once said in her lectures that she would teach this doctrine to the multitude if she had but one eye, one arm and one leg. Paul taught and demonstrated in the face of the most adverse circumstances. He had his "thorn in the flesh," yet he healed others through the power of God. If you perceive that God is support, go forth preaching it to all men, though you depend for your bread upon the gifts of the people and sleep in the fields.

But we should not lose sight of the fact that demonstration of Truth is the fulfillment of perception, and that it must come to you as the result of your faith in it. Your

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activity in the perceptive state will more swiftly bring you to demonstration. Demonstration is the fruit, and that is what all seek. But we shall never eat fruit until we have faith to plant seed, and faithfully tend it until in its season it is ripe.

FOOD OF THE COMING RACE

The Coming Race will certainly discourage the butcher and his trade. Science will have shed its light—a light of a lurid nature—on the contents of the butcher's shop, and it will be recognized that of all happy hunting grounds for the microbe he provides the happiest; for it is in the very citadel of man—his alimentary canal—that the nourishment for the microbe's myriad hosts is provided by the flesh-eating habit. The Coming Race will banish that obscene and brutal sight from its cities.

What its food will be I can only prophesy in part. Fruit, of course—such fruit as we scarcely dream of now—crossed, bred, and trained to magnificent perfection, brought from the ends of the earth with all speed, ripened under tropical and temperate suns, laid at our feet. Vegetables, of course, to match, but not grown in the manured composts that are beginning to be so suspect. They will be fed on clean food themselves, and will be cleanly plucked and garnered so that it may be possible to eat a bought strawberry without seeing a dread vision of grimy fingers and mourning nails, and laying it down with a shudder.

But I think the Coming Race will have other foods also, only faintly to be shadowed forth as yet. Things made in the laboratory, but sustaining, wonderful, clean, life-renewing. It will seem a detestable dream that their ancestors lived on the foods of diseased and bloody rapine—a thing to be veiled in silence, as we in our times veil some of the unspeakable customs of by-gone days.—*E. Greville Barrington, in "The Herald of the Golden Age."*

I have found repeatedly of late years that I cannot fish without falling in self-respect.—*Henry David Thoreau.*

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NOTES FROM THE FIELD

JENNIE H. CROFT

The new Truth Center at East Orange, N. J., Mrs. Ella F. Richards, leader and teacher, is proving to be a great success. Already a Sunday service is inaugurated, and the Spirit is blessing the earnest efforts of the leader and bringing many people to these various meetings. 160 South Arlington Avenue is the location, and we urge all of our readers in this town and vicinity to attend.

The Atlanta Psychological Society, Mrs. Rose Ashby, president, meets every Sunday afternoon at 3 o'clock in the Carnegie Library, Carnegie Way. The New Psychology and Metaphysical subjects are discussed. Visitors are welcome.

We are informed that the Universalist Church of Tacoma, Wash., has a minister who, each Sunday, is giving his hearers good talks on Truth, which are rapidly bringing his people into an understanding of the principles of Truth from the advanced viewpoint. There are many small towns which are connected with Tacoma by the Interurban, and we are sure that there are many people who will be glad to learn of this church and the Rev. W. D. Buchanan that they may attend the meetings.

Miss L. B. Dove, who has been conducting a Higher Thought Center in Paris, France, for some time, has removed to 199 rue de la Tour, where she will be pleased to meet all who are interested in Truth, and where she has a room for any American lady who desires a home while staying in Paris for a time. Miss Dove will do all in her power to make this stay profitable as well as comfortable. A nice little meeting along the Higher Thought lines is held every Wednesday afternoon at the address given above.

"The Truth Students' Fellowship for the Study of Practical Christianity" is the name of an organization which has been established recently in Spokane, Wash., by Mrs. Essie Mae Loomis at for individual instruction by appointment. Circulating library also. 512 Fourteenth Avenue. Class lessons on Thursday at 3 p. m.; hours

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Mrs. M. M. Hunter-Jones, who recently removed from California to Honolulu, Hawaii, writes a most interesting letter of her work there, from which we give extracts. Rev. Geo. T. Weaver is

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associated with the work in this new Home of Truth; also Mrs. Hunter's two daughters are lending their aid.

"A new work in a new field needs all the courage of a 'Christ' and all the faith of a 'Christ' to carry it along and see success as yours when appearances may look otherwise. But, thank God, I have that faith and courage, too, and have held strongly to them and now am pleased to tell you that the classes have been well attended, the returns from our work very encouraging, and much healing through the Father within has been manifested. . . . Mrs. Wiggin, of San Francisco, went out to these people last year and organized and taught a class of ladies here in Honolulu. Many of these ladies have rallied to our support and we believe that a larger work, which is so much needed, will be brought about through this co-operation. . . . I tell you there is a big work to be done here and I am looking to the Spirit to direct the doing that we may be wisely led in all things."

Rev. Lucy C. McGee writes concerning her church as follows:

"The Church of the Higher Life, Huntington Chambers, Boston, is a lighthouse, radiating the light in which there is no darkness. The sick are healed, lives are deepened and blessed. The classes in 'Parsifal' are awakening to realizations in realms of light and glory. The Holy Grail is radiant, and the quest is made in confidence. Dr. Guthrie will lecture Tuesday evening, March 8, subject: 'Brittany the Home of the Grail.'"

The February issue of *Epoch*, the excellent magazine published by James Allen and Lily L. Allen of Ilfracombe, England, will not be published. The March number is expected to be out on time.

The New Thought Alliance of Detroit, Mich., has been enjoying the presence of Henry Harrison Brown, who delivered a course of lectures. Harry Gaze is to follow with lessons and lectures.

There is no true alms which the hand can hold.
He gives nothing but worthless gold
Who gives from a sense of duty;
But he who gives a slender mite,
And gives to that which is out of sight—
That thread of the all-sustaining Beauty
Which runs through all and doth unite—
The hand cannot clasp the whole of his alms.
The heart outstretches its eager palms,
For a god goes with it and makes it store
To the soul that was starving in darkness before.

—*Lowell.*

The mind that is not accustomed to good cannot receive good thoughts.—*Newcomb.*

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NOTICE TO SUBSCRIBERS

Owing to the fact that we have so many names on the UNITY mailing list, it becomes necessary to ask subscribers making a change of residence to notify us so that we may receive the notice by the 5th of the month. Thus, if you change your address or expect to change it before the 20th of March, you should send us the notice of change by March 5th in order that you may not miss your March UNITY. We will greatly appreciate the careful co-operation of all UNITY subscribers in this matter.

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IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of March, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

Unity publications are on sale at the following places:

Alameda, Cal.: Home of Truth, cor. Grand St. and Alameda Ave.

Boston: The Metaphysical Club, 30 Huntington Ave.; Mrs. Alice T. Homer, 12 Albemarle Chambers, Albemarle St.; Miss Leonora I. Joslyn, 616 Blake Bldg., 59 Temple Place.

Chicago, Ill.: The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St.

Denver, Colo.: College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.

Detroit, Mich.: New Thought Alliance, 318 Woodward Ave.

Duluth, Minn.: New Thought Center, 1419 E. 3d St.

London, Eng.: Power Book Co., 29 Ludgate Hill, London, E. C.; Higher Thought Center, 10 Chenistoz Gardens, W.

Los Angeles, Cal.: Home of Truth, 802 S. Union Ave.; Metaphysical Library, 611 Grant Bldg.; Whalan's News Agency, 233 S. Spring St.

Louisville, Ky.: Kaufman-Straus Co., 5th Ave.

New York City: Brentano's, 5th Ave. and 27th St.; Roger Bros., 429 6th Ave.; Unity Society of Practical Christianity, 305 Madison Ave.

Oakland, Cal.: Rest Reading Rooms and Home, 719 Fourteenth St.

Philadelphia, Pa.: Unity Center, Presser Bldg., 1714 Chestnut St., rooms 408-410.

Portland, Oreg.: Jones's Book Store, 284 Oak St.

Sacramento, Cal.: Home of Truth, 1235 I St.

San Diego, Cal.: House of Blessing, 2109 Second St.

San Francisco, Cal.: Home of Truth, 1109 Franklin St.; Home of Truth, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter.

San Jose, Cal.: Home of Truth, 144 North 5th St.

St. Louis, Mo.: H. H. Schroeder, 3557 Crittenden St.

St. Paul, Minn.: W. L. Beekman, 55 East 5th St.

Washington, D. C.: Woodward & Lothrop, 10th, 11th, and F Sts.,

Campbelltown, New South Wales, Australia: H. P. L. Cardew.

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TO ALL CORRESPONDENTS

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there are orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all these departments; mail for all should be addressed to Unity Building, 913 Tracy Avenue, Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, *giving your name and address in each case*, we can sort them out when they come, and pass them around where they belong. There will then be no confusion, and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

A REPORT FROM NEW YORK

I must tell you of our meeting yesterday at our Unity Center, 305 Madison Avenue, which was of unusual interest. Our dear Mrs. Van Marter was so earnest, and absolutely convincing in her address on the power of the imagination to bring to us our desires—both spiritually and mentally—also to attract to us material things. She made a very strong point of the fact that it was wise to be quite sure in our mind as to the things that we wished to attract to ourselves; otherwise we might, through our imagination, attract things which would prove to be hindrances in our path, necessitating the expenditure of a great amount of energy and time to remove, or to master. She treated her subject in a strong, helpful and convincing manner.

Indeed, every one of her lessons is permeated with the power and inspiration of the Spirit, the indwelling Christ, which gives to us such spiritual food as can only be obtained from the inner cloister, the "secret place of the Most High."

We had most choice selections of music from Miss Fogler, who is our musical director, and also a vocal selection from Mrs. Johnson, who sang the Holy City with such spiritual potency that we all felt the blessing of its inspiring quality. I have never heard it rendered more beautifully.

We were all so happy to come in touch with our new gift from God, Mr. Colby, who emanates such a quality of helpfulness and such a rare consecration to the work, that we all feel him to be a power

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for good that will be felt throughout our great city. We are expecting great results from his union with our beloved Unity Center. Introducing Mr. Colby, Mrs. Van Marter said:

"There is a creative intelligence that responds to every appeal made to it, a divine, loving Father Spirit, that never fails to hear and answer. We have asked from this platform that God should awaken for us such helpers as we need. We have asked that God should send us men of clear minds and pure hearts, men with courage and a will, who were not afraid to meet any situation, and God has answered our prayer. I take pleasure in introducing to you Mr. Colby, who will hereafter take an active part in our work. Mr. Colby desires to come into touch with all our Unity people, and will be glad, after the meeting, to meet personally as many of you as possible."—*C.*

January 30, 1912.

Unity Society Correspondence School

Tariki, Taranaki, New Zealand.—I have been much helped and uplifted by the study of this lesson. I cannot express in words the benefit I have received.—*S. A. J.*

Mt. Vernon, Iowa.—I am returning Lesson Four. What a wonderful lesson! I am amazed at the ignorance I have labored under during the years of what I thought was Bible study. I am very anxious to grasp the Truth clearly and firmly enough that I may use it in helping others to know God and themselves.—*A. W.*

Kansas City, Mo.—This lesson has been of untold help to me in making me satisfied, completely taking away all hopelessness, despondent views of life. I am so glad that I found Unity.—*G. P.*

Malden, Mass.—I am returning the second lesson. I am so glad of these teachings. I know now it is only a matter of time ere all will be beneficially adjusted for me, and how short the time depends upon my keeping the faith. I have wavered so in the past, believing I was trusting God, but now I see the difference and am so grateful for a solid basis. I feel sure I shall soon be able to make good all around. Things are straightening out wonderfully.—*S. W. S.*

Waterloo, Ill.—I am returning Lesson One. If the remaining eleven lessons add as much to my understanding as this one, I shall indeed be blest. I have had a hard life, and at times it has seemed unfair that it should have been so, but I see now that had I not come the way I have I might have missed the Truth, and that loss would have been irreparable.—*Mrs. J. W. J.*

Boston, Mass.—The lessons are doing me worlds of good. I am constantly seeing the effect, and getting the results of the laws that I have come to fully understand. Lesson Nine seemed to be just the lesson that I needed at this time. I find it most interesting, and I know that as I begin to put it into actual use the images will be made manifest.—*A. D. H.*

Galt, Ontario.—I find each lesson a step in advance, practical in

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its teaching and made perfectly clear. I am finding as I carry them out in my life that more and more the light of my true being is revealed. What a wonderful world is revealed and such possibilities. I pray that God may use me, that his love and power may be shown to many who know not the liberty we have in Jesus Christ.—*J. M. A.*

Have You Read "Christian Healing"?

We wish to make a booklet of the best chapter in Mr. Fillmore's book, "Christian Healing." We think you who are readers of the book are the safest judges, and we ask you to tell us which you consider the best chapter and why—that is, give your reasons for your selection.

This will be valuable information for us and we will send everyone who selects the chapter that we decide to use a free copy of the cloth bound edition of the book, with the author's autograph. These selections must reach us by April 15, 1912.

The following rules must be observed in making selections:

1. Only one choice can be received from each applicant.
2. The name of applicant with address and date of writing should be written at the top of the paper. Following this the name of the chapter chosen should be given, and then the reasons for its choice.
3. Only one side of the paper should be used.
4. No other communication should appear on this sheet.
5. This sheet should be inclosed in an envelope addressed to "Christian Healing" Department, Unity Tract Society, 913 Tracy Ave., Kansas City Mo.

A new revised edition of "Christian Healing" will be ready April 15th. The price will be $1.50 per copy in cloth binding, and 75 cents per copy in paper cover.

WEEKLY UNITY

Every day brings a large number of good words for *Weekly Unity*. It would take a whole magazine to print them all, so we are giving here only a few. We want every one who loves Truth to become acquainted with *Weekly Unity*. It is such an easy matter to become a subscriber that it should be in the homes of all who are trying to live the higher life.

All you have to do in order to become a subscriber is to write us and ask to have your name entered upon the subscription list for *Weekly Unity*. As soon as we re-

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ceive such a request we will immediately enter your name for one year and send you a Prosperity Bank in which to save the subscription price of $1. We will at the same time send your name to the Silent Unity Department for one month's general prosperity treatment. If you do not care to try the bank you can send $1 with your request. Address Unity Tract Society, 913 Tracy Avenue, Kansas City, Mo.

Following are some of the good words that have been said in recent letters:

Chas. Fillmore's Article Brings Spiritual Light

St. Louis, Mo.—I am happy to tell you that the *Weekly Unity* has reached me, for which I thank you. The article of Mr. Chas. Fillmore fairly gleams with spiritual light, pointing the way for higher unfoldment. Later on I'll send them to other hungry souls. Bidding you God speed in your noble work, I remain,—*F. R.*

Weekly Unity Lightens the Week's Work

Clearwater, Cal.—I hasten to correct my mistake, for I not only want but *need* the *Weekly Unity*. It helps me through my week's work, and makes what would otherwise be hard and laborious much easier.—*G. F. J.*

Weekly Unity Comes Always at the Right Time

East Orange, N. J.—I have enjoyed the little paper more than I can tell you. While I have always been devoted to the UNITY magazine, still this little *Weekly* seems to come in at the right time, and there are always many things in it that just fit my case.—*J. R. H.*

Received Blessings from Weekly and Treatments

Chicago, Ill.—Twelve weeks ago I asked for the Prosperity Bank and your monthly treatments. I can't begin to tell you of the many good things that have come to us since your good work was done in my behalf; help in every way and especially in the prosperity way, for which I am so thankful to Him who knows it all and to your Silent Unity. I have tried to do as your directions told me, and hope to follow your teachings as long as I live. With many thanks, many blessings and many good wishes.—*Mrs. L. F. P.*

It Seems Good to Get a Word from Unity Headquarters Each Week

Boston, Mass.—I enjoy both the Prosperity Bank and the *Weekly Unity* very much. It seems good to get a word from you each week, and I thank you very much for making it easy for me to have them.—*J. C.*

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METAPHYSICAL DIRECTORY

CENTERS OF TRUTH, TEACHERS AND HEALERS, BRANCH LIBRARIES.

A constant stream of letters is received at Unity Headquarters, asking the addresses of teachers and healers in all parts of the world. To all such a copy of this magazine is sent with this department marked. We have investigated the metaphysical standing of those whose names here appear, and, so far as we can learn, they are teaching and practicing the doctrine of Truth, although they may differ in their presentation of it. We are not to be considered as indorsing all of the methods or teachings advocated by those listed in this Directory. The New Thought is not a theology with a fixed doctrine and a visible head, but on the contrary no one is in authority on the earth. "By their fruits ye shall know them."

That this Directory may be sustained, we will accept free-will offerings from those whose cards are carried regularly. Patrons must request continuance of card every SIX MONTHS *or it will be dropped from the Directory.*

CALIFORNIA

Alameda. Home of Truth, cor. Grand St. and Alameda Ave. Unity literature.

Berkeley. Truth Center, 2073 Allston Way. Services Sunday and Friday evenings at 8 o'clock, Mrs. Ida M. Wilson speaker. Rooms open daily.

Corning. Mrs. Edith J. Wilson. Unity Branch Library.

Fruitvale. Truth Center and Metaphysical Library and Reading Room, 2539 26th Ave. Mrs. L. G. Fisk, manager.

Long Beach. Metaphysical Library and Reading Room, 14 American Ave. Mrs. Sarah F. Connley, manager. Absent treatments given.

Los Angeles. Metaphysical Library and Reading Room, 611 Grant Bldg. Unity literature.

Los Angeles. Home of Truth, 802 S. Union Ave. Christian healing and teaching. Spiritual teachers and healers prepared for the ministry. Sunday morning service in Blanchard Bldg.

Los Angeles. Henry H. and Emma L. Benson, 1327 West 11th St., Rosemont Apts. Teachers of the New Psychology and practitioners of Christian healing.

Napa. Mrs. Ralph E. Wilson. Unity Branch Library.

Oakland. Rest Reading Rooms and Home, 719 14th St. Mrs. Helen E. Close, Miss Ida B. Elliott, managers. New Thought literature and circulating library.

Pasadena. Mrs. S. Millsaps, 253 S. Mentor Ave., teacher and healer.

Sacramento. Home of Truth, 1235 I St. Unity literature.

San Diego. House of Blessing, 2109 2d St., cor. Hawthorne. Sunday services 11 a. m.; Wednesday, 10:15 a. m.; Friday,

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8 p. m. Myra G. Frenyear, minister. Unity literature.

San Francisco. Home of Truth, 1109 Franklin St., near Geary. Christian teaching and healing. Unity literature.

San Francisco. Home of Truth, 3099 California St. Christian teaching and healing. Unity literature.

San Francisco. Downtown Truth Center, Rooms 617-18 Shreve Bldg. Phone, Kearney 2929. Class daily 12:15 p. m. Mrs. Elsie Noonan Randall in charge.

San Jose. Home of Truth, 144 N. 5th St. Unity literature.

San Jose. Mrs. Jessie Juliet Knox, 196 N. 3d St., teacher and healer. Unity Branch Library. Class Tuesday afternoon.

Santa Cruz. Center of Practical Christianity. Meetings every Thursday at 2:30 p. m., at 89 Walnut Ave.; Monday evening at Congregational Church.

Sierra Madre. Home of Truth, 493 Auburn Ave., Harriet C. Hamor and Alida S. Hamor in charge. Sunday service at 3:30; Bible Lessons Wednesdays at 3 p. m., and Healing meeting Friday at 8 p. m.

Vallejo. Unity Branch Library. Frances J. Babcock, 803 Capitol St.

COLORADO

Aspen. Unity Branch Library. Mrs. M. L. Ross.

Delta. Unity Branch Library and Truth Center, 219 E. Third St. Mrs. O. E. Moine in charge.

Denver. College of Divine Science, 730 17th Ave. Unity literature.

Denver. Second Divine Science Church, 3929 W. 38th Ave., Rev. Charles Edgar Prather, pastor. The usual church services.

Denver. Edith Marie Raymond, practical lessons in happiness and success; Circulating Library. Helpful books for every reader for sale. 302 22d St., cor. Court Pl.

Pueblo. The Truth Center of Christian Living and Healing, 108 W. 10th St. Unity literature.

Victor. Unity Branch Library. Mrs. J. F. Zell, Gold Coin Bldg.

CONNECTICUT

Norwich. Unity Branch Library, 53 Maple St. Mrs. E. E. Taber, librarian. Wednesdays 2 to 6, Room 15 Alice Bldg.

DISTRICT OF COLUMBIA

Washington. New Thought Center, "The Cecil," Apt. 405, cor. 15th and L Sts. Mrs. Florence Willard Day, teacher and healer. Absent treatments and lessons by correspondence.

Washington. Unity Truth Center, The Brighton, 2123 California St. Mrs. Eva B. Williams, teacher and healer. Metaphysical literature.

FLORIDA

Merritt, Indian River. Unity Branch Library. Miss Julia P. Hascall.

GEORGIA

Atlanta. The Atlanta Psychological Society, Carnegie Library, Carnegie Way. Mrs. Rose Ashby, president. Meetings Sunday at 3:30 p. m.

Atlanta. Mrs. Mathilda Hoehn Tyner, 409 "The Grand." Healing and instruction; also by correspondence.

HAWAII

Honolulu. Home of Truth and Metaphysical Library, 1220

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Kapiolani St., near Beretania Ave. Mrs. M. M. Hunter-Jones and Rev. George L. Weaver, teachers and healers. Absent healing, and lessons by mail. Telephone 3923. Sunday service, 11 a. m.; Monday, 8 p. m.; Thursday, 8 p. m., at the "Home." Sunday evening service, 7:45, Kilohana Art League.

ILLINOIS

Belleville. Mrs. Ida Welsh, 12 S. Lincoln St., teacher and healer. Unity literature.

Belleville. First Society of Practical Christianity (Divine Science) meets second and fourth Sundays of each month at 10:15 a. m., at 8 North Jackson St. Miss Emma Stolberg, leader.

Chicago. Chicago Fellowship services Sunday at 11 a. m. in Whitney Opera House. Benjamin Fay Mills, minister.

Chicago. Exodus Home School, Suite 31 Oakland Music Hall, Cor. 40th St. and Cottage Grove Ave. Science of Being principles taught. Sunday services 10:45 a. m.

Chicago. Mrs. S. A. McMahon, 1714 Sunnyside Ave., healing and instruction from 9 a. m. till 4 p. m., except Sundays; also by correspondence. Will teach classes in Chicago suburbs. Phone 370 Ravenswood, or write.

Chicago. The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St. Harriet W. Coolidge, healer and teacher of the principles of spiritual law. Noon meetings daily, from 12 to 1 o'clock. Unity publications. Phone, Central 4252.

Chicago. Unity Society of Chicago, 204 Le Moyne Bldg, 27 East Randolph St., Mr. and Mrs. Le Roy Moore, teachers and healers, in charge. Sunday service at 11 a. m., hall 912, Masonic Temple.

Chicago. Mrs. Anna Hutton, 2973 Prairie Ave. Instruction by correspondence, and absent treatments given for health, happiness, and prosperity. Interviews by appointment.

Chicago. Mary Brewerton de Witt, 6102 Greenwood Ave. South. Lessons by correspondence. Library and Reading Room.

Waukegan. Dr. Robert H. T. and Mathilda Nesbitt, teachers in the true way of living, 202 Gillette Ave. Study class every Wednesday at 2:30 p. m. Sunday song service 7:30 p. m. Unity literature.

INDIANA

Elkhart. Students of Practical Christianity meet every Wednesday at 2:30 p. m., at 216 4th St. Mrs. S. M. Mears, leader. Library and free literature. Free-will offerings received for healing services.

IOWA

Leon, Route No. 1. Clara C. Albaugh, teacher and healer.

Rolfe. Unity Branch Library. Mrs. W. P. Wheeler.

KENTUCKY

Bellevue. Unity Branch Library. Mrs. A. M. McMahon, 219 Center St.

MASSACHUSETTS

Agawam. Mrs. S. Emily Biglow, teacher and healer. Unity literature.

Boston. The Metaphysical Club, 30 Huntington Ave. Reading

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rooms and many helpful meetings free to all. Unity literature.

Boston. R. C. Douglass, teacher and healer, 687 Boylston St.

Boston. The Church of the Higher Life, Metaphysical Hall, 30 Huntington Ave. Teaching, healing, worship. Rev. Lucy C. McGee, minister.

Lynn. Mrs. Sarah F. Meader, metaphysician, No. 10 Kenwood Terrace. Teacher and healer; absent treatments. Free class for metaphysical study every Thursday, 3 p. m., at New Thought rooms, Lee Hall. Correspondence solicited.

Malden. Mrs. Alice T. Homer, 79 Mountain Ave. Teacher and healer. Unity literature.

Springfield. Unity Center, 389 Main St., room 272. Mrs. Mary Margeson in charge. Unity literature.

MICHIGAN

Detroit. Mrs. Ellen L. Frenyear, 491 Mont Clair Ave., teacher and healer.

Detroit. New Thought Alliance, 318 Woodward Ave. Unity literature on sale.

Grand Rapids. Unity Center, 32 North Ave., Mrs. Brink, leader. Meetings every Wednesday at 2 p. m.

Kalamazoo. Home of Truth, 211 W. Dutton St., Mrs. A. C. Dillingham and Miss Amy L. Moffett in charge. Meetings every Wednesday at 3 p. m. Reading room open Thursdays from 3 to 4 p. m. Calls through correspondence. Unity Branch Library.

MINNESOTA

Duluth. New Thought Center, 1419 E. 3d St. Harriet R. Kraemer, leader. Headquarters for Unity literature.

Minneapolis. Unity Branch Library, 1906 Colfax Ave., S. Mrs. P. L. Uttley, teacher and librarian.

Minneapolis. The Minneapolis Fellowship and School of Expressed Christianity, 106 East 16th. Ruth B. Ridges, teacher and healer. Sunday services at 10:45 a. m., Wednesday at 8 p. m. Unity publications.

Minneapolis. Mrs. Anna H. Ray, teacher and healer, 2200 Hennepin Ave. Office hours 9 to 12 and 1 to 6. Evening appointments may be made. Telephone, Northwestern, South 1061; Twin City, Calhoun 1867.

Minneapolis. Mr. C. A. Billig, M. A., trained psychologist and lecturer, 2200 Hennepin Ave. Clinics for mental and physical healing. Appointments must be made by letter or phone: Northwestern, South 1061; Twin City, Calhoun 1867.

MISSOURI

Kansas City. Mrs. Lizzie C. Head, 4021 Holmes St. Healing, present or absent.

Kansas City. Frances B. Rudesill, 913 Tracy Ave. Christian healer and teacher of the science of life.

Kansas City. Mrs. Charity Greenwood, 1604a E. 12th St. Bell Phone, East 4719 Y. Absent or present treatments.

Kansas City. A. P. Barton and C. Josephine Barton, 3332 Troost Ave. The Life Home School of Applied Metaphysics. Lessons and healing; mail course a specialty. Write for particulars.

St. Louis. Society of Practical Christianity, S. E. cor. 18th

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and Pestalozzi Sts. H. H. Schroeder, 3537 Crittenden St., pastor. Services every Sunday at 11 a. m., and every first and third Tuesday at 8 p. m. (English); every Sunday at 3 p. m., and every second and fourth Thursday at 8 p. m. (German). Sunday school at 9:30 a. m. (English).

St. Louis. The St. Louis New Thought League, headquarters 509 N. Newstead Ave., the Alexandria Bldg. Rooms open daily; Divine Science services Sundays at 11 a. m. Miss Harriet C. Hulick, manager.

Trenton. Unity Branch Library. Miss Edna Beals, 2020 Trenton Ave.

NEW YORK

Buffalo. Center of Divine Love and Unity Branch Library, 585 Prospect Ave. Mrs. W. K. Knight, teacher and healer.

Hamburg. Unity Branch Library. Mrs. Frank H. Grove, librarian.

Mamaroneck. Mrs. Amanda E. Hobbs, 1 Tenny Ave. Phone, Call 384. Present or absent treatments for health, happiness, or prosperity. Unity Branch Library.

New York City. Miss Edith A. Martin, 325 West 82d St., teacher and healer.

New York City. New Thought Church and School. Julia Seton Sears, M. D., president, 110 West 34th St. A post-graduate school for metaphysicians, healers, teachers, and lecturers. Also a school for beginners. Unity literature on sale.

New York City. Mrs. Marcia Speirs, practitioner and teacher. At Unity Society, 305 Madison Ave., Wednesdays and Fridays, from 1 to 5 p. m.; other days at 220 West 107th St. Phone, Riverside 3117.

New York City. Unity Society of Practical Christianity, 305 Madison Ave. Mrs. Sophia Van Marter in charge.

New York City. Walter Weston, metaphysician, Prince George Hotel, Thursdays, Fridays, and Saturdays.

New York City. Mrs. Gertrude L. Rutter, 322 Fifth Ave., teacher and counselor by appointment.

New York City. Rexford Jeffery, teacher and healer, Park Avenue Hotel.

New York City. Lydia A. Duncan, 47 W. 72d. St. "The One-treatment Cure and Instantaneous Healing." Lessons by correspondence in healing and the reading of the book of Revelations.

OHIO

Cincinnati. New Thought Temple, 25 E. 8th Ave. Ethical school, 10 a. m.; service and lecture 11 a. m. every Sunday.

Toledo. Unity Branch Library. Mrs. G. B. Shultz, 5 16th St.

OKLAHOMA

Ardmore. Unity Branch Library, 1229 McLish Ave. Mrs. Carrie B. McLaren, librarian.

Oklahoma City. Unity Branch Library, 317 Culbertson St. Miss Virginia Graves, librarian.

OREGON

Medford. Unity Branch Library, 132 N. Ivy St. Mrs. Frank G. Andrews, librarian.

Portland. Divine Truth Center, Selling Hirsh Bldg., 386½ Washington St. Rev. Thaddeus M. Minard, healer and

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teacher. Services Sunday 11 a. m.; also Thursday 8 p. m. Absent patients taken. Office hours 9:30 a. m. to 5 p. m.

Portland. Temple of Truth, 516 Eiler Bldg., 7th and Alder Sts. Perry Joseph Green, minister. Sunday service 8 p. m. Class Tuesday, 8 p. m. Rooms open daily 1:30 to 5 p. m.

PENNSYLVANIA

Darby. Mrs. J. G. Anderson, 1007 Ridge Ave. New Thought teacher and healer. Present or absent treatments.

Philadelphia. Unity Center, Presser Bldg., 1714 Chestnut St., rooms 408-410. Open daily. Sunday services at 4 p. m. at Miss Morris's studio, same building.

Philadelphia. Walter Weston, metaphysician. Rooms 408-410 Presser Bldg., 1714 Chestnut St., Mondays, Tuesdays, and Wednesdays.

Pittsburg. Modern Mental Science, classes and individual lessons, 403 Winebiddle Ave. Mrs. C. B. McLean, teacher. Reading room and free library. Unity literature.

TEXAS

Austin. Unity Branch Library. Nell C. Johnson, 1607 Alamo St. New Thought teacher and healer. Correspondence solicited.

El Paso. Unity Society of Practical Christianity, 401 Fremont Ave., Mrs. C. F. Elliott in charge. Meetings every Tuesday and Friday evening.

San Angelo. Unity Truth Center, 819 S. Houston St., Mrs. Walter Alexander leader. Sunday morning service, Wednesday afternoon meeting.

VIRGINIA

Williamsburg. Frances Larimer Warner is giving personal instruction through a four-lesson course published at her new home, Port-Ideal-on-the-James, Williamsburg, Va. Kindly address her for her book, "Our Invisible Supply, How to Obtain," and the lessons, when desired.

WASHINGTON

Seattle. Home of Light, 1147 Federal Ave. Mrs. Pearl R. Morrison in charge.

Seattle. Divine Science Reading Rooms, 1522 E. Mercer St. Agnes J. Galer, teacher and healer. Unity literature.

Seattle. Dr. B. von S. Higgins, Divine Science healer and teacher. The Washington Apts., 1924 2d Ave.

Spokane. Divine Science church, cor. 5th and Howard Sts. Rev. Albert C. Grier, pastor. Services Sunday at 11 a. m. and 7:30 p. m.; Unity Circle Tuesday at 2 p. m.; midweek meeting Thursday, 8 p. m.

BRITISH COLUMBIA

Vancouver. Truth Students Meetings and Unity Branch Library. No. 5 Empire Bldg., Hastings St. Mrs. Emma K. Gallagher, Box 153, North Vancouver, in charge.

Vancouver. Star Self-Help Club, 504 Washington Court, Margaret Wood, president. New Thought exponent and teacher of health. Hours 10 to 4. Unity literature.

ONTARIO

Oshawa. Unity Branch Library conducted by mail. Ethel B. Kingdon, librarian.

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CHARLES FILLMORE

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UNITY
BE STILL AND KNOW THAT I AM GOD

VOL. XXXVI KANSAS CITY, MO., MARCH, 1912 No. 3

THE POWER OF THE IMAGINATION

(An Address by MRS. VAN MARTER at 305 Madison Ave., New York, January 29th, 1912.)

IN the oldest book extant, the Book of Job, we read, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding."

What we want is understanding. If we had all the understanding necessary, nothing would be limited to us; there would be nothing impossible to us, so let us join in holding this thought, but let us apply it personally. There is no use in just applying things generally. Let us say this over together three times aloud in this way: "There is a spirit in *me*, and the inspiration of the Almighty giveth *me* understanding." We are to apply it to ourselves. After we have held that, kindly repeat with me the Lord's prayer.

(*Silence.*)

Emerson says a glory is coming to mankind such as the poets and prophets, in the highest flights of their imagination, have never dreamed possible. He says the light is breaking through the chinks, and humanity is awakening to its opportunities.

A light *is* breaking through the chinks. It is the light that *is* showing us the way. If we have been stumbling in the darkness, we are now learning to know the Truth. We are learning to know that Shakespeare spoke a truth when he said, "It is not in our stars, but in ourselves, O Horatio, that we are underlings."

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We are learning to know that man is the absolute arbiter of his own destiny. Emerson says, "Things have been in the saddle," but now we are learning to know that we can put "things" down under our feet, and that there is a spirit in man that can take the reins and the mastery, and can rule over all things.

"O yes," you say, "O yes, I should get along very well if it were not for my neighbor so and so, or William, or John, or Mary, or this, or that, or the other condition, I should do very well." I hear it daily.

Do you know that as long as you say that John, or Mary, or the neighbor, or the husband, or the wife, or the wind, or the weather, or the stars, or astrology, or karma, is limiting you, you are not yet awake to your real self? You are still living in the dream of sense consciousness. When we awaken, we know that none of these things move us; that none of these things have any power to influence us. There is such a thing as awakening to the spiritual consciousness, and living in the spirit of power where we know that *things* cannot touch us, but we are their lords and masters, and their kings.

This is the object of these little lessons—for these little talks are only lessons. The object is to reach out a helping hand, and to say to this one and the other one, "Here there is a ray of light, and there is a way of touching the spiritual consciousness. There is a way of getting into touch with the higher mind, where we know that none of these things move us."

Our talk today is on the Power of the Imagination, one of the very important faculties of our minds; a faculty which has been, perhaps, rather despised. We have often heard people say this and that was only imagination—John or Mary only imagined that. Let us take a little more careful look at what we may draw out of the imagination.

On the charts of the old Rosicrucians, you find the pilgrim standing at the door after he has come up a long flight of steps, seventy steps, ten groups of seven. He has reached the top by the door of his aspiration and imag-

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ination, we are told. He stands between two pillars, love and faith, but the door has not yet opened. He has walked all this long and weary way, and has kept steadfastly in view his aspiration, and has added the power of his imagination, but the door is still closed. And what is necessary, what is the key that will open the door? The *Will*, the *Will*. He must have not only the power of faith and imagination and love on one side, and the power of the divine life within, but the will to reach out and open the door to the holy of holies.

All great movements have been the result of the imagination. Paracelsus tells us that man has two workshops, one the visible and the other the invisible. The visible one is the body; and the other, he says, is the imagination.

The imagination, then, is a workshop, out of which you can bring anything, provided you are in the right state of consciousness, and do not throw in any destructive thoughts. You have only to look into the lives of men whom the world has called great, such as Alexander the Great, or Napoleon who dreamed an empire and made it come true by his imagination. And all down the line of history are men like D'Israeli, or Bismarck, who saw in imagination empires they wanted to create, and they stood steadfast until they came into outward manifestation.

We are told that this cosmos in which we live is a living cosmos; that all is alive. Also that the spirit of man is a dynamo by which he can touch every part and particle of his being and set it all into motion, according to his ideas. Just as soon as you send out a powerful thought, everything about you begins moving, and if you are in the spiritual consciousness, everything in earth and air and heaven is going to move your way, just as soon as you get your mind steadfastly on the right picture.

You can do almost anything with your imagination. For instance, if the imagination is fired by alcohol, you can even see snakes. You have heard of the Irishman who said to his friend, "Mike, do you really think that St. Patrick drove the snakes out of Ireland?" "Yes, indade."

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"And where do you think he drove them to?" "Into the whisky, to be sure."

So it all depends on what it is that fires our imagination, what we see, and what we work out.

In the January number of the little magazine called *Efficiency*, there is a detailed account of the power of the imagination as it was worked out by a friend of the writer. He is a man of national reputation, and as a young man of great promise and ability, started out in business and was very, very successful. He was fortunate in every way. Everything came his way. After a while, at the height of his prosperity, he received a letter from a distant relative, who said he had lost all his fortune and was living in a penniless condition in a garret. This young man began thinking and picturing to himself the state of his friend in the garret. He saw the garret, the penniless condition, the misery, and every now and then when he was doing something, he would say, "Supposing my affairs should go wrong, and I should become penniless and have to live in a garret."

He was at the height of his prosperity, but somehow from that time things did not go as smoothly as they had before. They began turning in another direction, and every now and then there were losses; and by and by he found himself penniless in a garret. Then he began to think. He said, "Why, there must be laws. There must be a law of cause and effect," and he began studying the law, and began working with it himself. He began to see that he, himself, had laid the road and opened the door for his present condition, and he said, "Well, then, if I have made these circumstances and conditions, I can unmake what I have made." He saw that he could not expect to demonstrate success if he was dwelling mentally in a garret and seeing himself penniless. So he began using his imagination in a constructive way, and building for himself conditions of success. Need I tell you that the road turned? O no, I need not tell you that it all turned, and he rose again, and is today a prosperous man.

You have to begin just where you are. "But," you

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say, "my conditions are so hard, and things are against me." If conditions and things are against you, that is just where your opportunity is. That is the door; there is where you want to begin. You will have to begin just where you are, but you do not have to stay where you are. You can see before you a glory which you intend to reach, and you can reach it. That is what St. Paul meant when he said we were to keep our minds staid on Christ, on the invisible, and that we are to press forward, not seeing the things which are behind us, but keeping the glory in view until we have reached it.

You all know the little story of Lincoln, when he was a boy. A neighbor farmer asked him to cut his wood, and he did it so well and piled it up so neatly that the farmer said, "Next winter I shall want you to cut my wood again." Lincoln replied, "Next winter I shall be doing better things."

O, let us take the thought that next winter we are going to do better things. We are going to begin where we are today, but we are going to set for ourselves such a high goal that long before next winter we shall have done much better things than we are doing today.

I bring up in these lessons instances because, as I have said before, I found so many times when I had taken a great deal of pains and made a study of my subject metaphysically, and given what I thought would be a philosophical address, that afterwards every one had forgotten all but a little story. So in these lessons I am going to use illustrations because I want you to remember all the points.

Emerson tells us that all the great movements in the annals of the world's history were the triumphs of enthusiasm—enthusiasm; two Greek words, *en*, in; *Theos*, God—in God. Well, there is your secret. Get yourself so consciously into the mind of God that you know that the dynamo is in you, and that nothing in the universe can resist you.

In God—let that be your enthusiasm. You must, if you want to be sure of success; if you do not want your kingdoms to crumble into ashes, as they have done of the Cæsars and Napoleons and the others. If you want your

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kingdom to stand, get your picture from God, as Moses did. Look up the history of Moses, and read that, when he said, "Show me thy glory," the answer was, Go up early into the mountain, but do not have any man or any cattle or anything on the mount beside you. Here are the exact words:

"Present thyself there to me in the top of the mount, and no man shall come up with thee, neither let any man be seen throughout the mount; neither let the flocks nor herds feed before that mount."

You are to go when your minds are fresh and clean and clear and pure. You are to drop out all of the little things that have been troubling you; not to take this, or that, or the other thing, with you. You are to know that there is such a thing as getting a picture from the Divine Mind, getting from the Divine Mind an ideal much larger, much greater, and much grander than anything you have thought of.

Get still and know that there is a higher self; that there is a Divine Mind; that there is a spirit that can give you aspirations much greater and grander than you have dreamed possible. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." That same verse occurs twice in the Bible, and in the other place it reads, "for them that wait for him." For them that wait, that get still; that know how to wait for him.

Then we read, "Thou wilt keep him in perfect peace whose imagination is staid on thee." That is the revised version. The old version reads, "whose mind is staid on thee." It means the same thing. Thou wilt keep him in perfect peace and joy and success and prosperity, whose mind—whose imagination—is staid on joy, on peace, on success, on prosperity.

But the law works both ways, perfectly. Thou wilt keep him in perfect turmoil whose mind is staid on turmoil, accidents or misery. It works both ways perfectly, just as it did with the young man who had his mind staid on losses and fears and doubts. It worked out just as well as when

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he had it staid on success. The result was just as quick and just as powerful and just as ready.

But we want our minds staid on the great things. Do you remember that in the November number of UNITY there was a most interesting little article something like this, from an English Review: "The member of Parliament was doing his ordinary treadmill duties in the usual way; but one night, at a very late session of Parliament, he became weary of the tedious proceedings, and walked out to take a breath of air in the street. As he was walking there, he said to himself, 'Am I doing my full duty? Am I really measuring up to the highest that is in me?' And he began to think, and he began to pray, and he said, 'O God, break me, if thou wilt; destroy me, even, if thou wilt, but save me from self-complacency; save me from being satisfied with little successes and with things.'"

We want to be saved from being satisfied with the humdrum, with the rut of everyday life. We want to rise to something greater, something more inclusive. Have you been to Wallack's Theater and seen the play D'Israeli which is being given there now? If you have, you have noticed that the young lord says he wants to build cottages, and over and over again he talks about building cottages; and by and by the great statesman meets him, and he said, "Why build cottages? Why not build empires?"

What we want is to build empires. We want to build an empire of spiritual consciousness. We want to be so filled with the spirit of God that we draw down to us all the fullness of the glory of God, and that we radiate it, even as Moses did; and we shall build spiritual empires before which all sin and all sorrow and all sickness and all death shall flee away.

O, let us build empires. There are capacities in you and in me that you have never dreamed of. Emerson tells us that every man is a genius. Each one of you is a genius, and when you come in touch with the spiritual consciousness, you will find that there is a life and a power in you that nothing in the universe can resist.

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PURPOSE

(An Address before the Unity Society, Kansas City, by E. V. INGRAHAM.)



ESIRE is potent. Man must first have a desire within himself before he can ever make any attainment. To this he must add a purpose, and the deeper and firmer this purpose the better foundation he has for the making of his demonstration. But either, or both of these, are of little moment if he lacks the will to execute.

In this world of varied experiences and experiments, we find almost as many phases of desire as there are human beings. Almost the whole human family seems possessed with a turbulent, seething desire for something it has not yet attained. Men seek here and there, and their only recompense for their continued efforts to satisfy that desire, seems to be more desire; until almost beside themselves, we find them here and there rending in twain the thin veil which has shut them off from the source of real satisfaction. After a series of disappointments and failures to find satisfaction, they give up, and as they fall almost into utter darkness the veil seems rent and the light floods in. Then it dawns upon them that they have sought in the wrong direction, and that their satisfaction lay not in the things of the world but in the things of Spirit.

In this state, with his accumulated habits of mind and body, and with an immense activity and capacity for satisfaction, man finds it not always an easy task to break away from his former methods of life, and establish himself within the life which he now sights.

Desire has carried him to the very depths, and desire is the energy that opens the way into that higher and better life, which leads to eternal life. However, this desire which will eventually lead him into his sphere of higher choice, must be radically different from that form of desire which led him

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in his previous experiences. That desire which first pointed out the way to his anticipated satisfaction was full of selfishness, greed, and things akin thereto, but that which now fills his heart bears less of self and more of love. It is when this Spirit of Love begins to grow and express within him that sometimes great strife is stirred up, for these old habits of the past have been entertained and catered to for so long that they are loath to be thrust aside and let another take the place that has so long been theirs.

So a weeding process goes on, each day presenting something to overcome, some characteristic to right, some phase of his life that must be altered.

But, at this point, something more than mere desire must step in or he will not get very far up the path of attainment. When conditions are warring within himself, the old appetites and desires striving to maintain, while Truth and spiritual development are calling for expression, here is the place for firm *purpose* to be brought in. You must purpose to do that which is your desire, and by holding steadfastly to that purpose, coupling with it a third faculty, the *will*, you have a working trinity which will carry you to the successful accomplishment of any task to which you may set yourself.

But merely having a purpose is not the only thing to consider; the character of that purpose is all important, whether it savor of self and selfishness, or whether it be based on universal love and brotherhood.

Here is a man who purposes in his heart to obtain riches and accumulate for himself great wealth. True, if his purpose is deeply planted in his consciousness, and he sets his will to work therewith, he will obtain the object of his purpose, but in an accumulation of this sort what has he gotten, and where is he? He thought that all the price he had to pay for wealth was the labor in obtaining it, but now he is willing to give all rather than pay the price.

In metaphysics we have come into the consciousness that this physical, material world in all of its phases is not a reality in itself, but an effect which came forth into what we

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call physical, material expression, from an invisible cause. Or, in other words, it came forth from that realm which we cannot detect through the operation of any or all of our five senses, into the scope or within the range of these five senses.

The point is this: When our friend has accomplished the object of his purpose to a great, or even a small degree, as the case may be, he will sooner or later wake up and find himself in very much the same situation as an insane man, of whom I heard recently. This particular insane man never had a word to say. He spent his days in soltitude and seeming meditation and waiting. As the day passed he seemed to become interested in the situation and kept a close watch on the setting sun in particular. When the sun went down he would take the attitude of one preparing for active work. He would clear all of his furniture into one corner of the room, and the remaining few hours that the artificial lights cheated night of full sway in this institution, were spent in exceeding restlessness. As soon as all was dark, however, he would begin reaching out into the air with his hands in very much the same manner in which a boy would make snowballs, and seemingly form, or try to form the darkness into balls. This he seemed to accomplish so far as he was concerned, for as fast as they were completed he would carry them to the clear side of the room and deposit them. They appeared to be real substance to him, for he would follow a regular order and would never put two of the balls of darkness in the same place. After this fashion he would spend most of his night, and finally, when he seemingly had no more room to work, having filled the vacant space in his room as high up as he could reach, he would crawl into his bed to sleep, only to waken late in the morning to find that the light of day had robbed him of his treasure. Disappointment then marked every line of his face.

He did just exactly what the majority who seek wealth are doing. He mistook the unreal for the real, and in the presence of the real he comprehended it not, and impatiently waited for the unreal to present itself. Those who seek wealth alone, will usually wake up in exactly the same man-

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ner as did this insane man, to find that the light of Truth has robbed them of their treasure. If they accumulate in the darkness of human conception, discerning not the ever-present reality of the light of Truth, they will sooner or later awake to the consciousness that they have accumulated nothing. They have builded with balls of darkness, and idly waited while *light* came pouring through the open window.

True, we may bring things to pass in our lives to satisfy our own personal and selfish desires. We may take another's time, which is valuable to him, to satisfy our own inquisitiveness and greed; we may draw to ourselves that which belongs to another, but are we prepared to pay the price? Are we ready to render just compensation for what we take?

No matter how long you may be in making a certain demonstration, stick firmly to your one purpose, and do not let things that seem shortcuts lure you from your principle, for sooner or later the demonstration must come if you prove faithful to the law, and when it does come, it is yours for all time. Nothing can take it from you.

It is all important that your desire and purpose be pure, true and unselfish, if it is spiritual development to which you aspire. And it is only this that is permanent and enduring.

With the desire for the highest and best, purpose within your heart to sacrifice self and selfishness, and for the sake of fulfilling your own part in raising the standard of all humanity, bring forth the true Spirit within yourself. As Emerson says, "The soul of the pure runs down from them into others, as water runs down from a higher into a lower vessel."

The following story was brought to my attention the other day while studying upon this subject, and I think it a fitting one to relate here, at least in part:

This story is given in *Cottrell's* magazine for December, and the character of the story is David Hazelton. Like millions of others, he was born with a handicap. He was colored. But unlike millions of others, he overcame his handicap and enjoyed the association, respect, confi-

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dence, and friendship of some of the foremost men of his time.

David's work of the world was not much, but he made much of it—by doing it well. He was just a railroad porter, but by becoming the *best* porter his work became the vehicle for all that he attained. During his career he became not only famed as a porter, but as a cook in the preparation of Maryland dainties. Old Commodore Vanderbilt once passed the compliment that David had prepared and served him the best dinner of his life. He has served on his car all the presidents of the United States for almost two generations, including Grant and Roosevelt. He has traveled on the American continent wherever a locomotive whistle was ever sounded, and perhaps more miles than any American.

The article gives a number of other interesting facts concerning the accomplishments of this man, but the life of David and the esteem in which he was held proves that we can walk high in any walk of life if we will but express a greater portion of our possibilities. His life is of far more value in example than a career more complex, for it serves as a small, perfect working model, to be seen on all sides at a glance and in all its operations, the principles of which will apply to any career.

The man who carries his point does so because of the purpose within his heart to bring about the object of his desire, but the great reward comes to him who keeps his desire free from selfishness and personality, and makes his labor one of love and service.

When a man fixes his mind actively upon any certain thing or condition, or purposes deeply within himself to bring it about, that thing or condition will eventually come to pass, provided of course he is steadfast in that purpose. The holding of the one certain idea in his consciousness forms a nucleus around which more and more ideas of like nature form until he accumulates a great realm of these relative ideas, and with each increased idea there is an increase of power, until eventually he has the substance which

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brings into reality the object of his purpose. Just the same process is involved as in the case of a man building up a strong muscle. By constant use this muscle grows and grows until he has a powerful arm, and with that arm he can produce results.

We, in our thinking, are constantly accumulating some sort of substance, either constructive or destructive to our own growth and development. A mind which is allowed to dwell upon negative and adverse things, attracts that sort of things into manifestation in consciousness and they work themselves out in the body and affairs. When a man finds himself burdened with an accumulation of this sort, he sometimes has to make some very strenuous efforts to right himself. This being the case, it behooves us to have a definite purpose in life and to continually create substance of a constructive nature. It must be done at some time, and the sooner we free ourselves from the old ways, and go to building with that sort of realization which we truly desire, the better it will be for us.

"As a man thinketh in his heart, so is he," was said a good many years ago, but there has never been a greater truth spoken. Our thoughts and feelings *build* conditions in us. They are the pattern after which our lives are built, and it behooves us to keep the working pattern of our structure up to the highest possible standard at all times.

Perhaps you have had the experience of formulating a purpose in your mind, and keeping that purpose before you in consciousness, but all the time underneath there seemed to be a current running at opposites. This should be avoided, and is caused by your purpose not being deep enough. This is a house divided against itself and it will surely fall. If this condition exists, carefully consider the matter from the very highest viewpoint possible, and if you find your purpose not conducive to your highest good, drop it and seek a higher purpose. On the other hand, if you find that it is for your best development, make your purpose deeper, resolve more firmly that you *will do* this one thing. Impress it upon every cell of your body. Purpose it in

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your heart, and with all the will power you can summon, carry the thing to a successful completion.

Do not fail to link your will with the great Universal Will, for your greatest power lies therein. This was the source of Jesus Christ's power, and he expressed this realization in the words, "It is not I, but the Father within me, He doeth the works," and, "I and the Father are one."

As Emerson again says, "In the Will work and acquire, and thou hast chained the wheel of chance, and shalt always drag her after thee. A political victory, a rise of rents, the recovery of your sick, or the return of your absent friend, or some other quite external event raises your spirits and you think good days are preparing for you. Do not believe it. It can never be so. Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles."

SPIRIT AND LIFE

JOHN L. CHESNUTT



HE words that I speak unto you, they are Spirit, and they are Life."

"God hath spoken by the mouth of his holy prophets," who "spoke as they were moved by the Holy Spirit."

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The above texts give, in a few words, the great secret of Life: Life and Substance are in the Word of God; the Word of God is revealed by inspiration and is spoken by holy men—prophets, apostles, and Jesus Christ—as they are moved by the Holy Spirit; man is to live by assimilating the Spirit and Life in that word, whether received directly by inspiration or indirectly by the mouth of prophet, apostle, or Jesus Christ.

The "words" referred to by Jesus Christ were not merely vibrant air; they were also living Spirit—Substance

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vibrant with Life. When Jesus, standing by the grave of Lazarus, said, "Lazarus, come forth," those who stood by heard the sound of his natural voice, but there was another, inner voice which even the dead must hear and obey; it was a spiritual voice—Substance vibrant with Life—Spirit and Life—and it is this *spiritual word* which quickens and fills the natural word with Life and power (John 5:25-29).

That is the Voice which created worlds; that is the Voice which said, "Let there be light," and there was light; that is the Word which the crippled, the blind, the lunatic, the deaf, and even the dead heard, and responded *instantly* in joyous *wholeness.*

But only the Spirit-filled can speak that word in *fullness* of power; we voice our mortal thought upon a breath of air, but only by the inspiration of the Almighty may we speak the Word of God. When the "I" is in conscious unity with the Holy Spirit it can *hear* the Word of God, and *speak* that which it hears (John 3:31-34), as Jesus and his apostles and the prophets have done; and even the deaf and the dead shall hear and respond to that word in perfect wholeness. If we of this age desire to manifest that fullness of power exercised by Jesus Christ and his apostles, we must be filled to the same fullness with that power-endowing Spirit (Acts 1:5-8); no man can put into his word more Spirit and Life or power than he is endued with.

The healer may profit by the example of Jesus Christ, who cured instantly where his disciples failed utterly, owing to their lack of faith; he had faith adequate to supply the deficiency of the one who sincerely prayed, "Lord, I believe; help thou mine unbelief;" and an immediate and complete cure followed (Matt. 17:14-20; Mark 9:24).

Evidently, failure to restore to immediate healthful wholeness may often be due to insufficient faith on the part of the healer, rather than on the part of the patient; and faith is the gift of the indwelling Spirit (I Cor. 12:9).

Jesus Christ said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; *because* I go unto the Father" (John 14:12). Note

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the word "because"; the Holy Spirit was not yet "given" in fullness, and was not "poured out" until Jesus was resurrected and ascended (John 7:39; 16:7; Acts 2:4, 17).

All good, all "gifts," are in the Spirit, so that he who receives the Spirit receives in it all good, and the good may become manifest according to divine wisdom.

The one "greater" work which Jesus did not perform during his ministry (John 7:39; 16:7), but which his disciples performed after Pentecost, was the impartation of the Holy Spirit, to those who were ready to receive it, through prayer and the laying on of hands (Acts 8:17, 18; 19:6). This gift includes all gifts; this work makes possible all works.

Another time Jesus said, "The Spirit of Truth . . . dwelleth *with* you, and shall be *in* you" (John 14:17). The words "with" and "in" indicate a difference in degree of "fullness," or of *unity* between the Spirit of Truth and the individual. He who assimilates the word of Spirit and Life dwelleth in Christ and Christ in him, which is that degree of unity prayed for by Jesus (John 6:56; 17:21). This is the fullness and the unity which bears perfect and abundant fruit.

"Let no man deceive you with empty words"—words devoid of Spirit and Life (Eph. 5:6).

It is the Spirit that quickens—that imparts life, wisdom, love and power; and that Spirit is in the Word of God. We believe *into* the Word—that is faith; the Word, Spirit and Life, *fills* us—that is Love; the "love of God shed abroad in our heart by the Holy Spirit which is given us"; and this dual operation is unity.

Let us put off the old man and put on the new man, becoming a new creature, *filled* with the Spirit, "partaking of the divine nature" (II Peter 1:4), and then shall we receive the power and wisdom and healthful wholeness promised.

"Great souls are always simple; simplicity is a first step to greatness."

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LESSON 12, MARCH 24

FEASTING AND FASTING.—Mark 2:13-22.

13. And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14. And as he passed by, he saw Levi the son of Alphæus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him.

15. And it came to pass, that he was sitting at meat in his house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him.

16. And the scribes of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17. And when Jesus heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.

18. And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not?

19. And Jesus said unto them, Can the sons of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them they cannot fast.

20. But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day.

21. No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made.

22. And no man putteth new wine into old wine-skins; else the wine will burst the skins, and the wine perisheth, and the skins: but they put new wine into fresh wine-skins.

GOLDEN TEXT—"*I came not to call the righteous, but sinners.*"—Mark 2:17.

In the regeneration, man controls, directs, teaches, and disciplines the faculties of his mind. To do this, he must withdraw in a measure at least from money getting, and those other material occupations that have absorbed his time

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and attention. The disciples of Jesus "left all and followed him." Peter was afraid they had made a mistake, and he received this assurance from Jesus, "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or fathers, or mothers, or children, or lands, for my sake, and for the gospel's sake, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands." This is one of the promises that is always fulfilled where there is a wholehearted surrender of the old life and a full absorption into the new, in mind and purpose. No one ever hears expressions of disappointment or regret on the part of a devoted Christian worker, over anything that he has forsaken in the old life. On the contrary, there is rejoicing as each mortal link is severed, because the new relation in Christ is deeper and stronger than the human relation, and love is increased and real possessions multiplied.

When this school of man and his mind begins there is a medley of thoughts to deal with. Jesus sits eating with his disciples, publicans, and sinners. This represents the state of mind which man finds within himself when he takes up the reform necessary to the Christian life. It is not by standing aloof from our errors that we overcome them, but by uncovering the secret sins and correcting them. Your good points of character will take care of themselves—all you need to do is to reform the bad.

Taken in its literal or symbolical character all the teachings of Jesus point to *increase*. His promises of good to those who follow him in the regeneration are so magnificent that men have construed them amiss. They have said that these promises will be fulfilled in heaven—that they are figures pertaining to the soul, etc. But Jesus emphasized that these things were to be fulfilled "now in this time."

Feasting is symbolical of abundance, and represents in the individual a condition in which the man is appropriating. Jesus is the bridegroom, who is providing generously for his friends. This represents that period in our spiritual growth when we realize the inexhaustible abundance of the

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Christ Mind. Make your highest statements of Truth when you see in spiritual perception your birthright. The old man of the flesh is not overcome in a day, and he will now and then assert his presence so forcibly that the bridegroom will seem to have been taken away. These are the "days" that will come, referred to in verse 20. But the overcoming power of Jesus Christ never leaves those who have faith in him. "Lo, I am with you alway."

Lesson 13, March 31

REVIEW

Golden Text—"*The people which sat in darkness saw great light, and to them which sat in the region and shadow of death, light is sprung up.*"—Matt. 4:16.

The metaphysician should break the prevalent mental habit of retrospection and cease the mortal habit of reviewing the past. This should be carried into every department of thought. The "good old days" are all right for those who liked that sort of thing, but for those who have caught sight of the glorious *now* there is no sighing for the past nor regret over dead issues. The present is vital with living energies, and has in its keeping undreamed of possibilities for those who will grasp them and throw all the force of their minds into the declaration of their now present capacities to achieve all the desires of their hearts. He who has learned the dynamic power of his superconscious mind never wastes any time in grieving over wasted opportunities, nor does he ever lose a single volt of energy in thinking about past pleasures.

It may be that the past has its lesson for the future act, but this holds good for those only who square their lives by experience. The spiritually minded one drops all that binds him to tradition and precedent; they are of the earth while his life is henceforth to be cast in spiritual ways.

It is safe to lay down a rule that you will not talk about the past. You are Spirit, and you never had a past. You are *I Am* and both the past and the future are con-

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centrated in your *now*. You were never born; you will never die. You had no beginning; you will have no ending. These statements are absolutely true of the Spirit, whose "image and likeness" you are. Then why not "walk after the Spirit?"

If you talk about your physical birth, your age, your childhood and youth, you are gluing yourself to those conditions and will be bound to them until you rise up and deny them. Let go absolutely of all past recollections. Cast them as completely out of your mind as you did the water from the bowl in which you took your morning bath. Whether they have been good or ill, it matters not. The consciousness must be cleansed of all its memories before the "mind of Christ" can find a resting place in it.

Many people have trouble in concentrating their attention, and ask why. The cause can usually be found in this realm of mind overburdened with useless memories. Thoughts occupy space, are alive, and have a certain amount of intelligence. If you have not denied away the remembrances of the past all of its thoughts are waiting recognition in your subjective consciousness, and when you go into the silence they come up by companies and by regiments and "speak their little piece." Cast them away and fill all the haunting memories with this mighty affirmation:

"Before Abraham was *I Am*."

Lesson 1, April 7

THE RISEN LORD.—John 20:1-18.

(Easter Lesson.)

1. Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb.

2. She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him.

3. Peter therefore went forth, and the other disciple, and they went toward the tomb.

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4. And they ran both together: and the other disciple outran Peter, and came first to the tomb;

5. And stooping and looking in, he seeth the linen cloths lying; yet entered he not in.

6. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying,

7. And the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself.

8. Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed.

9. For as yet they knew not the scripture, that he must rise again from the dead.

10. So the disciples went away again unto their own home.

11. But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb;

12. And she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain.

13. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus.

15. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

16. Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Teacher.

17. Jesus saith unto her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God.

18. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and that he had said these things unto her.

GOLDEN TEXT—"*This Jesus hath God raised up, whereof we all are witnesses.*"—Acts 2:32.

On the resurrection morning the friends and followers of Jesus seem to have forgotten the promise that he would rise from the dead, and they were looking for his body in the tomb. This means that when the belief in death has overshadowed us it darkens the understanding, and we must get from under it before we can be conscious of the presence of awakened life. Mary was searching for her Lord and

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Master in the tomb, while all the time he was at her side. John and Peter, failing to find him where they expected him to be, "went away again unto their own homes."

These all represent phases of consciousness in the mind that has gone through the crucifixion and burial of some mortal idea. When a great ambition fails there is relaxation throughout the system, and without the Christ to lift us up, we are dead indeed. Everything seems dark and all our hopes crushed. It is then that we should "turn back" to the living thought of the Jesus (*I Am*) standing near by, which says to the soul, "Woman, why weepest thou? whom seekest thou?" Grief and the search for the lost one in some external place is then quickly done away with. The ascending thought of the *I Am* is the saving idea, "I ascend unto my Father, and your Father, and my God and your God."

The resurrection of Jesus takes place in us every time we thus rise to the realization of the perpetual indwelling life, connecting us with the Father. The grave-clothes of mortal sense, which are thoughts of man's limitation and the necessitous obedience to material laws, are left in the tomb of matter. Jesus said, "I have overcome the world." This means not only man-made laws, but the broken law of nature, whose penalty is corruption of body.

The *I Am* is a law-maker, but in order to rise into the realm of pure ideas it must not be attached to (touched) by the clinging affections of the soul (Mary). The two angels, "one at the head and the other at the foot, where the body of Jesus had lain," represent the pure, undefiled ideas of man's spiritual body always present in Divine Mind. The human sense of body has been taken away, but the spiritual consciousness always abides. These two bright and shining thoughts said to the weeping Mary, "Why seek ye the living among the dead? He is not here, but risen."—Luke 24:6.

The most effective consolation we can get and give to others under grief, is to *deny* the human belief in death and separation. This dissipates the flood of sorrow-thoughts

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that submerge the souls of those who mourn. Jesus did not want the sorrowing Mary (thought) to touch him, because it would pull him down into the darkness and ignorance of mortality. The spiritual mind does not grieve over anything, nor look to matter and the limitations of the flesh for life eternal.

Always keep to your highest thought and deny every suggestion of sorrow or loss. To dress in mourning, and use black-bordered stationery, "out of respect for the dead," is a remnant of savagery. The children of darkness wear sack-cloth and sit in ashes, but the Children of Light rejoice, look up!—ascend in every thought to the Father of Life and Light, and are thereby set free from the burden of grief and belief in separation.

Lesson 2, April 14

THE USE OF THE SABBATH.—Mark 2:23-3:6.

23. And it came to pass, that he was going on the sabbath day through the grainfields; and his disciples began, as they went, to pluck the ears.

24. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25. And he said unto them, Did ye never read what David did, when he had need, and was hungry, he, and they that were with him?

26. How he entered into the house of God when Abiathar was high priest, and ate the showbread, which it is not lawful to eat save for the priests, and gave also to them that were with him?

27. And he said unto them, The sabbath was made for man, and not man for the sabbath:

28. So that the Son of man is lord even of the sabbath.

1. And he entered again into the synagogue; and there was a man there who had his hand withered.

2. And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3. And he saith unto the man that had his hand withered, Stand forth.

4. And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace.

5. And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man,

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Stretch forth thy hand. And he stretched it forth; and his hand was restored.

6. And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.

GOLDEN TEXT—"*The sabbath was made for man, and not man for the sabbath.*"—Mark 2:27.

The observance of every seventh day as a day of rest, or Sabbath, has its source deep in the constitution of things. Among nearly all peoples similar rest-days have been instituted, and history proves that Moses was not the originator of the system. The observance of a weekly rest-day is now very widely held to prove a natural basis in the needs of man. The persistency with which such an institution has been maintained for many ages among Jews, Christians, Mohammedans, and some of the so-called pagan nations, amply supports this view. It has been found by experience that one day in seven is the right proportion. During the French Revolution, when the *decade* was substituted for the *week*, and each tenth day devoted to rest, it was found insufficient. Moses borrowed the usage from the Babylonian civilization, as recently discovered cuneiform tablets record the observance of a seventh day of holy rest.

"And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and hallowed it." This quotation from Genesis presents in concise words a law that pervades the universe. The rock-ribbed earth beneath our feet bears record of six great creative periods, with a seventh in process. Seven movements of the creative law are found at the foundation of the world about us. The seven colors of the spectrum, the seven notes of music, the seven senses of man (two not yet universally used), all point to these degrees, or days, of action and rest.

When man in his wisdom unites his thought with Divine Mind, as did Jesus, he has power to use the same creative law that God uses in bringing forth the universe. The seven elements of the body are found everywhere, and

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through understanding that they are not fixed, material things, but forms of thoughts, man gains entrance to a realm where he can speak words that will arrest the attention of those elements, and they will obey him according to his power. When you have gained the power to still the stormy, undisciplined thoughts in your own mind, you can speak to the winds and they will obey you. When you have arrested the scorching currents of anger that burn up your body-cells, you can stop the fire in a burning building. When you have ceased to drop into the weak, watery mental states called discouragement, despondency and fear, you can command the waves and walk upon the waters, as did Jesus.

But before man can rise into his natural dominion he must understand and realize that God's whole plan of creation is to bring forth the *perfect man.* This means that man is the supreme thing in creation and that all laws are for his convenience. The universal tendency of great men to manifest this inherent excellency proves that it is natural. Most of them miss the mark by seeking to dominate other men and nations before they have mastered themselves.

When men set up a law and make its observance burdensome, they are slaves of their own creations. The Jews had become burdened with the observance of the letter of the Sabbath commandment, and had a multitude of ridiculous prohibitions and external formalities, from which Jesus sought to rescue them by his example of bold freedom and disregard of man-made laws.

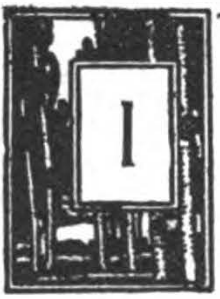
The Sabbath was instituted for man, not man for the Sabbath. It is lawful to do good on the Sabbath, whether it be preaching in a pulpit, healing the sick, or in any way saving men from ignorance and its results. Luther said, "Keep it holy for its use's sake both to body and soul. But if anywhere the day is made holy for the mere day's sake, if anywhere any one sets up its observance upon a Jewish foundation, then I order you to work on it, to ride on it, to dance on it, to feast on it, to do anything that shall reprove this encroachment on the Christian spirit and liberty."

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TEMPLE TALKS

CHARLES FILLMORE

(The following are extracts from addresses given by Mr. Fillmore in Unity Auditorium, Kansas City, Mo.)



IT is quite generally accepted that the Book of Revelation is symbolical. Nearly all its interpreters have assumed that its symbols represent in the broadest sense the struggles of good and evil in the race, and that it treats of what is to happen in the future, both in earth and heaven. The conclusions of these students of the mystical have been varied, and though they have doubtless all arrived at a measure of the truth, they have not been useful because not practical.

The key to every problem in the universe is the figure one. As a history of many the Bible is variously interpreted. As a symbolical picture of one individual it has *one* interpretation. The only way to get at the inner truth of any scripture is to start with the assumption that it treats of *man* as an individual.

There is but one man—the man in the "image and likeness" of God, created in the beginning. There are many men *formed* after this "image and likeness," and the breath of life breathed into their nostrils, but the original man, like the figure one, ever remains the key to the beginning and end of each. "I am Alpha and Omega, the first and the last."

We are all searching for this One who is the type and pattern of the perfected man. He is found first as an ideal, the life, love, substance and intelligence of pure mind. But in process of mind action this Divine One takes form in the subjective consciousness and under certain conditions we may behold him. This is the state described by John in the first chapter of Revelation.

He was in the isle called Patmos, in the Spirit on the

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Lord's day, and heard behind him a great voice. Patmos means *mortal*, and isle suggests an isolated body of earth. This refers to the subjective body separated from its environment in the world, and lifted up into the Spirit to the Lord's day, or degree where the higher law becomes operative. The voice behind refers to the unseen or subjective consciousness, whose base of action in the body is the spinal cord and *medulla*. It is here that the Divine Law stores up all the words and thoughts we have ever entertained. "The Word of God and the testimony of Jesus Christ" is here recorded in this "isle of Patmos."

John was commanded to write in a book what he saw and send it to the seven churches or assemblies in Asia. To write in a book is to form in words, and these words are to be sent or projected into the seven assemblies or centers of nerve action in the front part of the body. These centers are mystically given in the seven churches mentioned. Without going into technical details we might say that the first is the top of the head, the second the forehead, the third at the root of the tongue, the fourth the heart or solar plexus, the fifth a nerve center just back of and to the right of the solar plexus, the sixth the navel, and the seventh the generative center.

Through meditation and mental introversion, or turning within, as described by John, we can come into a consciousness of these "seven golden candlesticks" or receptacles of spiritual light. The Divine Idea of Man is pictured there as a thought manifestation or "Son of Man." He is formed in the subjective consciousness and waits for us to "write the things which thou sawest, the things which shall come to pass hereafter." Nearly all the Book of Revelation is taken up with a mystical history of experiences in the minds and bodies of those who go into this temple within and make the mighty initiations and overcomings which ultimate in the visibility of the Son of God.

* * * *

The laws governing the world of Mind and Spirit are yet imperfectly understood by the human family. Those

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laws are exact and orderly. A given impulse in mental movement will always produce its action and reaction according to a fixed law. An idea held in mind sets up in the brain and body certain vibrations which may be timed and described by one familiar with practical metaphysics. But that description would be unintelligible to one not familiar with the details of mentation. Again, there is at present no vocabulary in which these mental processes could be put. How could the phonograph be described to a Patagonian, who had never seen one and knew nothing of the technical points that enter into its construction and use? The only way to convey the information would be to use symbols with which he was familiar, and thus approximate the information.

It is quite evident that the symbolism of the Scriptures will eventually be interpreted and explained in exact terms under the law of mentation and body reaction. Jesus raised his body to a rate of vibration which carried it beyond that in which the physical man is poised, and it became a radiant flame of life, each cell of which had the power to communicate its qualities to other bodies not yet quickened. It was his mission to thus raise the life vibration of the whole human family by sowing his ascended body broadcast among those who believe in him. This is the real meaning of shedding his blood, blood being the symbol of life. He gave up his life for all those who will take it and use it as he used it. The attempts of physicians to inoculate the senile with the vital germs of sheep and pigs is the vain reaching out of the human to this end. The life current in the whole race is running low, and up to the time of Jesus was getting gradually less and less. It was degenerating in quality and power, and needed an impetus that would put it to its proper place in the divine economy. Jesus first gave forth the truth in the ideal world, then he gave forth the purified substance of his organism.

Peter said in Acts 2:38, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost,"

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which describes the first descent into human consciousness of this dynamic substance which Jesus radiated when he raised his body vibration to the spiritual plane. The spiritual plane is the normal plane, and man is not in eternal life until he has attained this place in body consciousness. Flesh bodies and material conditions are all abnormal in their present low rate of vibration, and they must be raised or disappear.

The descent into consciousness of this Jesus Christ life may have taken place in this company of disciples as here described. They were in that upper room of the mind, which is the spiritual, and had been praying for ten days with one accord for the fulfillment of this promise of the Holy Spirit as given by Jesus. This attitude of many minds forms a mental magnet, and brings about results in flashes of light and spiritual illuminations. Religious revivals have demonstrated this in greater or lesser degree. The writer has several times been witness to this descent of the Spirit in clasess under instruction, where the words of the speaker and expectation of the students were intensely spiritual.

This is also an individual experience, and many have testified to the powerful inrush into mind and body of this higher power. It cannot be said to be a wind, yet no other comparison more accurately describes the sensation. It is part of the regenerative process, and when one becomes adept in mentation it can be brought about at any time. Realize the truth of your being, your spiritual character, the omnipresence of God, the power of Christ, and your oneness with all. Then repeat with great earnestness the Lord's prayer, stopping at each paragraph to get the meaning. Then quietly rest and wait in expectancy for the descent of the Spirit from on high. If the result is not satisfactory, repeat the process again and again until it is. Remember the disciples prayed ten days.

* * * *

These queries often come to us: "What do you teach about death?" "Where do people go when they die?" A succinct answer to these questions is found in that statement

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of Paul's, "To be carnally minded is death." According to the Bible all men are "dead in trespasses and sins."

Adam, in his original creation, was in illumination. He had continually breathed into him, by the power of the Spirit, that necessary inspiration and knowledge that gave him superior understanding. But he began eating, or appropriating ideas of two powers—God and not God, or good and evil. The result, so the allegory relates, was a falling away from life and all that it involves.

Men do not count this first death in its right relation to the "second death," which is that secondary cessation of activity in the body, when the soul loses control of it, and we have to bury it, or burn it, or in some way dissolve it into the elements. But, if this Scripture is true, men are already dead. You don't have to wait until your body stops action. If you are a sinner; if you believe in two powers, good and evil, you are already dead. Then why should we worry about the conditions we are in after we go through that second death? The condition can be judged by the present, of which it is a continuation. The first death is death of the light and life of the Spirit in our consciousness, and the result is a withdrawal of the soul from the organism. The soul of the carnally minded does not live in the body, but outside of it. Because of his sins man has been driven out of the body Eden.

And what is death? Succinctly stated it is cessation of vital force and action in the body. Jesus called it "falling asleep," as also did Paul. Then there are various degrees of this sleepy condition that the body falls into. Even students of physiology find that the body has unused resources that can be temporarily awakened. Through deep breathing they bring into action certain centers in the lungs that give additional purity to the blood. They can quicken other centers in the organism until weak people get strong. This is not the regeneration taught by Jesus, but it demonstrates that the body is not living up to its capacity in even a material way. Some physiologists say that in our thinking capacity, we use just a little bit of a spot near the top

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of the head. We don't think through the whole brain as we should. Nearly all the nervous system of man is in a sleepy, inactive state. These material investigators tell us that if some substance could be poured in through our nervous system, that would wake us up all over, we would be transformed into new beings.

That is exactly what the new life in Christ does for us. "Be ye transformed by the renewing of your mind." It isn't that we are going to be transformed by deep breathing, nor muscular exercise, nor by having our nerves shocked with electricity, but by a new process of thought and spiritual energy we are to awaken our sleeping bodies. We are going to get back to that original state, where we consciously receive the inspiration of the Spirit and charge our bodies with the life of the Infinite Life.

This is the teaching of pure Christianity, and it is borne out by the discoveries of modern science. Both agree that men must have more life and greater vitality, in order to carry forward the demands of mind and its aspirations. Jesus went so far as to claim that men who did not lay hold of the larger consciousness of life which he brought to the race, had no life in them.

What shall we do to escape the second death? We must take the life of the Christ-man, which is potentially here in every one of us, and concentrate it into these brains and bodies of ours. It is by the power of the word that this is accomplished. You can begin by quickening your circulation through throwing into it some living thoughts and words.

Here again, this is what Jesus Christ taught. He said: "I come that you might have Life, and have it more abundantly." What are these little canals all through our bodies for? They are the rivers of life, which flow from the one head, Divine Life. They carry the blood corpuscles, which physiology tells us are little batteries, each with its positive and negative pole. If those little batteries have the life element in them, they constantly electrify the organism; but if you, through the power of your thought and word,

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affirm the negative of life, and talk about its absence, what are you doing? You are eating, or appropriating conditions from the tree of sin and evil. There is no duality in God. To have evil in the mind in any form is to eat it, and that poisons the whole system. We intuitively know that God is good and God is all. Life is the one reality and it is everywhere present. Then, there is no need of any concept of any state or condition called death.

Eating is the outer expression of mental affirmation. Every time you take a mouthful of food, you begin at once to appropriate it through mastication, digestion and assimilation. All those functions of the body are forms of affirmation. Through them the man is constantly saying, "This is mine, mine, mine," and through these processes he appropriates and builds up his organism. So it is proper to say that man eats of the tree of the knowledge of good and evil, if he allows both place in his mind. He eats them through his mind, because eating is a mental process. Everything, resolved to its last analysis, is mind, consciousness. You can't conceive of anything without consciousness entering into it.

Then, if we would realize the Larger Life, we must *believe in it,* and begin to affirm it as ours here and now. And what kind of life do you conceive this Eternal Life to be? A life that goes and comes? Affirming this life would you say, "I feel tired and weak; I wish I had a little stimulant to tone me up." Certainly not. You would meet the feeling of weakness with an affirmation of strength, and every evil suggestion would be met with a denial of its reality and a strong word of Truth. These sound words tone the mind and body up quickly and there is never any reaction.

It does not make any difference to the loyal Christian how many people "fall asleep." They awaken again, we know that; and what men call the sleep of death is just a long dream. Some people have more vivid dreams than others, so some of them who fall asleep in the second death may dream of returning life until they quickly take up

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again the construction of an organism. The early Christians considered it a great advantage to have a knowledge of Jesus before falling asleep.

It is possible to think about the absence of life until death seems real and lasting. This makes the dream dense and dark and the awakening slow. Christianity shows how to come right back into life, and that is the only salvation for man. If you believe faithfully in the Christ life you will never die. That is the promise of Jesus, and our understanding of the laws of mind substantiate his claim. The mind can be so filled with thoughts of life that there will never be room for a thought of death. Death can never take possession of the body of one whose mind is thoroughly charged with ideas of life.

This will answer for you the question: "If a man die, shall he live again?" Every man lives just to the extent that he appreciates what eternal life means. It means continuous conscious existence in the body. We must not only live, but we must live wisely. In the Genesis allegory it is written that for fear that man would eat of the tree of life and live forever in his sinful mind, the Lord God sent him forth from the garden of Eden. This means that man does not consciously live in his organism, which is the real garden of Eden. In his unregenerate state man reflects his mind into his body. But when the baptism of fire, the descent of the Holy Spirit, takes place, there is a reunion of mind and body and the thrill of Divine Life is again felt by Adam. The return of the soul to the interiors of the organism is part of the symbology portrayed in the history of Jesus of Nazareth. Man must seek to know the Law of Life before he can live forever. Living without conforming to that Law is a tragedy.

The Law of Life is revealed to the mind of man through conscious thinking. Give attention to the Omnipresent Intelligence and it will make you wise. This "light that lighteth every man that cometh into the world" is here as the atmosphere is here. "It shineth in the darkness, but the darkness comprehendeth it not." Why? Because men

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do not realize the Truth about Spirit and its laws. Spirit is like mind—in fact it is the highest realm of mind. There is an ever-present, All-Knowing One. Put yourself in conscious unity with this Presence through the power of your thought and your word, and you will gradually become mentally open to a world of causes you never dreamed of.

Physiology says that the body has two sets of cells; live cells and dead cells. The live cells have a little electric light at their center and the dead ones are dark. In good health there is a preponderance of the light cells; in ill health the dark cells dominate. Metaphysicians have found that man can light up these cells by affirming life and intelligence for them. So they tell their patients to make affirmations like these: "I am alive with the Life of Christ." "I am intelligent with the Intelligence of Christ." Take those words and use them day after day and night after night; affirm them when you go to bed and affirm them when you wake in the morning; make them part of your consciousness, and you will take a very important step in demonstrating eternal life.

The body is shocked to death by the violent thought-voltage of the unwise mind. Selfishness leads to strife, which is followed by anger and hate. These emotions generate currents of thought whose volts burn up the body cells in the same way that a live wire sears the flesh. These hate currents burn out the connections in the glands exactly as an excess current burns out a fuse in your house-lighting system. Then the lights go out and death of body sets in. Love, peace and harmony are the only remedies that count. "God is love," and to live in God-mind man must cultivate love until it becomes the keynote of his life. We must love everybody and everything, ourselves included. Some people hate themselves. Self-hate is destructive also. You must love yourself. Affirm the Infinite Love as your love, and you will find that there will be generated in your mind and body an entirely new element. Love is the cementing element of all things. You couldn't have an organism; God could not put together that substance that makes up

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the form, without the cementing power of love. Love, in the electrical world, is the magnet. You must have love. You cannot live without it. Then, begin to live in the thought of love. Personal love is part of the law, but Divine Love is its fulfillment. Center your love thoughts upon God, and you will find love for your fellow-man growing marvelously.

Then again, we must have substance in its purity in our bodies. There are elements all about us that, if we knew how to use them, would make any form that we might desire. We have not cultivated faith in the invisible substance-idea, and it has not been incorporated into our flesh. But now that we know that it exists, and that it is through our affirmations that we bring it into expression, we begin at once to affirm Divine Substance, and our bodies go through a refining process that will continue until we are transfigured into the likeness of that Divine Man which John saw on Patmos.

The pure Substance of Being is a universal solvent. Man can take that substance-idea into his mind, divested of all impurities, and he will purify everything that he concentrates his mind upon. Do you know what makes an impure cell in your organism? Simply the thought of impurity. That is the point of origin. It is not altogether the impure food that you eat. That has something to do with it, but first it is in the mind as an impure idea. And expectoration and coughing, and all forcing out of the organism of impure cells has origin in impure thoughts. When you find yourself trying in this manner to eliminate impurities, stop and affirm the one Infinite Pure Substance as the only substance in existence.

Jesus said that his body was living substance, and he told his followers to eat it. You eat the purified substance of the body of Christ by affirming it to be the real substance of your body. You can send that thought of pure substance to every part of your body and it will affect the mucous membrane until that catarrhal condition, and that cold, and all those inactive cells will be purified or eliminated. This

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process will stop the coughing and the wheezing if you hold steadily to the one proposition that there is a universally pure substance, and that that substance is the one element out of which the Christ body is formed in you.

In the regeneration we daily thus put on the body of Christ, until finally every cell will become so related to its neighbor that they will reflect one upon the other, like diamonds, and you will shine. "They that be wise shall shine" —wise in the wisdom of Spirit; knowing themselves to be spiritual beings and alive here and now.

The whole secret of this demonstration of Christ is that we shall come to realize our original sinlessness. Sin, and the consciousness of sin, is the cause of all darkness and death. No amount of physical health can overcome the sins of the carnal mind. Unless he is regenerated under the Jesus Christ teaching, man is a whited sepulcher, "full of dead men's bones." So you are not really alive, wholly alive, safely alive, eternally alive, until you get right where Jesus Christ was and is. He cultivated and demonstrated these thoughts that are the foundation of mental harmony, and if we study his life, we will see just how we must follow into that life, become part of it and live in Eternal Life here and now.

If we are not spiritually alive; if we have not the Christ mind, we are not alive at all. That is the teaching of Christianity. If we believe in the Bible, we must believe these propositions; and in order to be alive, really alive, we must be sanctified, purified and regenerated. We must be perfect, even as Jesus Christ was perfect. There is no other way. We had as well face this proposition first as last, because we can't get away from it. It is true. If I am in any respect a sinner I have in that degree a corruptible, dead body. I must then be guilty of the "carnal mind." And what is the remedy? I must get rid of carnality, that is all; and the quicker I do that, the quicker I will get alive. I should not expect that through further dying the good Lord will make me alive. There is no promise of any kind that I can find in the Scripture that

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warrants any such presumption. "God is not the God of the dead, but of the living."

A WORLD POWER

"Blessed are the peacemakers for they shall be called the children of God." As Americans we are proud to be called a world power. We are a world power. All the world outside is not strong enough to come against us, and, save as peaceful tourists, we have no thought of going in considerable numbers after it.

But what kind of a world power? Accept these arbitration treaties and we acclaim ourselves the world's leader in the way ahead, onward and upward—fulfilling the divine mission of the Fathers of the Republic and justifying the reason of our being—a land of liberty, but not of avarice, a nation of free men, not a nation of traders—Christians, not Pagans or Philistines—proclaiming in truth and soberness, not in idle phrasemongery, the blessed religion of peace on earth, good will to all mankind.

Peace in the quiet dales,
Made rankly fertile by the blood of men,
Peace in the woodland and the lonely glen,
Peace in the peopled vales.

Peace in the crowded town;
Peace in a thousand fields of waving grain;
Peace in the highway and the flowery lane,
Peace o'er the wind-swept down.

Peace in the whirring marts,
Peace where the scholar thinks, the hunter roams;
Peace, God of Peace, Peace, Peace in all our homes,
And in all our hearts.

—*Henry Watterson.*

Some glances of real beauty may be seen in their faces who dwell in true meekness. There is harmony in the sound of that voice to which Divine Love gives utterance.—*J. Woolman.*

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HARNESSING THE DYNAMIC AND DYNAMITE OF GOD



HERE is nothing much more practical and powerful in our modern economic world than electricity. A score or two of years ago we knew practically nothing about its red, every-day usefulness; now we could no more get along without its applied utilities, which have grown out of the mighty mysterious force, than we could do without clothes. The power has always existed, for all we know; but to us it was little more than a curiosity and a source of fear, till the modern man brought down the lightning from the skies and harnessed the steed of storm to do our bidding everywhere.

There is another mystery, which for lack of a better term we call force or power, that overshadows all such power as electricity, as the light of the sun outshines to us the light of the stars. We have called it spiritual force and spiritual power. It is heaven's almighty dynamic and dynamite. When once it is set free in the hearts of humanity, it will move the ages, and in a moment blow to nothingness nations and customs that we thought could never pass away. The power has always existed; but it never yet has been fully harnessed as God intends it must be for the benediction and uplift, and onward movement of the world. But as surely as an up means there is a down, and an in means there is an out, the day is upon us for the harnessing of this spiritual power of heaven, for the whole practical transformation of the things of earth. It is the mighty power of God unto salvation not to be longer played with or feared, but brought down from the heavens, and most practically utilized, for the absolute and everywhere salvation of the world. The dynamic will "move the gates of history off their hinges," and blow into absolute nothingness all the sin and corruption, all the false facts and fallacies of the world. The seer

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saw clearly what it will do, when he said that under its power "nations would be born in a day," and the kingdoms of this world would become the kingdoms of his dear son; and there would be nothing to harm or molest, and it would drive away forever all foes and fear.

This heavenly dynamic once hovered close to earth amid the thunders and lightnings of Sinai. There it was harnessed as never before by the genius of the Jews, by Moses the law-giver of the world. The heavenly dynamic was there codified in duty. "The great ten words" on the two stone tables were like the ten fingers of God, on which he layed off to men the ten modes of expression, the divine life of the spirit must take, if men would live and move and have their being in the conscious contact with the ever-living God. Duty of man to man and of man to God has never been codified so clearly and completely as it was at the holy inspiration that came under the cloud of the holy presence of God to Moses on the Mount, from which he has spoken as a pulpit to all the world. That formulation of the everlasting power of the spirit of God has been a practical harnessing of the power of the spirit that has molded all humanity, and will be the sheet anchor of liberty for all mankind ever and everywhere.

But a greater man than Moses came, who was so surcharged with the spirit of the Almighty, that he has ever since been the light and spiritual power of the world. His words were like lightning, his life like the light; and his heart such a power of the love of God for humanity, that his very touch changes sinners to the saints everywhere. It seemed that all power of heaven and earth was his; and was his to give to those who would receive for the glory of God in their lives, and the use of the transformation of the world, from the darkness of sin into the glorious light of the eternal life of God. He is the atlas and the axis of the world. He upholds all things by the world of his power, and on him history turns. He is the restpoint around which all the humanities whirl. Before and after him, time will be always reckoned. To and from him all humanity must ever move.

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To him they go for their heavenly inspiration; and for him they will go forth to bless and change the world.

There is another new day upon us, *now*. A bigger, better and more almighty day of the Lord than the world has ever seen before. People are going *direct to God* for the great revelation of himself through the power of the spirit, as they never have before. They have realized that second-hand knowledge is no more fit for a respectable man than second-hand clothes. They feel that the letter of Christendom ever killeth, and that nothing but the witness of the spirit is an evidence that will be of any practical and powerful service to humanity, or will ever satisfy. Things material don't satisfy. All know that the more of them we have, the more we want; and it would be as easy to drink the ocean dry as to try to satisfy a man with the stones of earth, when he is starving for the bread which cometh down from on high. Learning, the wisdom of the world, or the schools, is of itself of no avail. The more we know, the more we want to know. We may drink till we are intellectually drunk, but when we come to ourselves, we feel that it has been a mental debauch, that leaves us farther from the kingdom of life and light—farther by far—than we ever were before. The last sad words of Goethe, the most brilliant intellectual light of the last century, is still the cry of all. "Light, light, O God, more light!" were the words, as he slipped out into the darkness of the night of death, that God only knows what the meaning is, to one who has not lighted his lamp from the light of the world.

Men are everywhere hungering for the things of the Spirit. They know that somehow only the great Maker can make their hearts right. That only he who made us can make us over again. They feel that there must be a spark of divinity within us; else why this awful hungering after divine things. They feel that God must be a God of the living, and that this awful deadness in which we are, can only be turned to living light by the touch of his spirit and his almighty power. The cults—new and old, of every kind and in every clime today—are but the gropings

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after God. They are the upreaching of the many hands reaching after him if happily they might find him. "Lord, save or I perish," seems the universal cry. And we will only be satisfied when we find him. The cry heard is, "Oh that I knew where I might find him!" It is only seeing him face to face, and feeling him, heart to heart, that we will be satisfied, for thus alone will there be the full reflection in us of his likeness. "Oh, Lord, our souls are restless 'till they rest in thee! Point out the way my soul shall walk," is ever the cry of cries. God must be a monster, as well as a mystery, to allow this cry ever to go up to heaven, if he has not some satisfying answer of love to give us from the skies. We must come to men with the glorious messages that Paul did, "He is not far from any one of us," if we are going to bring salvation to the world that will be a satisfaction in the fullest sense of the word. That is the challenge of the world to Christianity today. It must be such a vision of the message as to match the world's every need. No half-hearted message will be a message that it will receive. No untested and untried message will be of any avail, such sham hypocrisy they will throw back in your face with a curse and a derision. The world, no more than God, can stand sham or hypocrisy. It has got to be a message with a ring that is real. Men have got to feel the potency of heaven in it, and a conviction down in your heart that you can say you know you *have passed from death unto life.* Under its power—and you know it is the only power given under heaven whereby a man can be saved—if one has not this good news in his religion, he has nothing worth talking about; for men won't listen for a minute to a mere creed of words. It is *conduct* that counts. It is *power* they want—power from on high. If you can show how heaven has this power they most want and most need, and has this power "to let," and is to be had, and can be practically applied, and will produce the new man that they feel they must be to be ever satisfied, then they will come to you like the birds of the dovecot; they will flock to you like the sheep to the good shepherd; they

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will come to you from everywhere as the bees to the flowers. But it must be *practical.* This is a practical age. They want a power that is harnessable, and can be turned on in every time of need, and will do what it is claimed to do, and will never give out at the time most needed. It must be something sufficient for *all time* and *everywhere,* and under all circumstances. This great power of God unto salvation must be a salvation from everything a man is to be saved from; and sufficient to satisfy every longing of the heart, every aspiration of the mind, and all the body really craves for, for its fullest development into the glorious purposes of God. It must be a great *fulfiller* of all the life longs for; and a great *fill-fuller,* wherever there is an emptiness and an aching void.—*Rev. Frank N. Riale, in "The Christian and Evangelist."*

HOW TO FEEL THE SPIRIT

Eva Hulings, one of the early metaphysical teachers, gave a course of lessons in Kansas City about twenty years ago. The following was her directions for spiritual realization:

Sit with your feet on the floor. To cross them requires a tension of the muscles. Relax the whole body—let go.

Clear your mind—let go all thoughts you are hanging onto; let go everything that binds or holds you in any way.

Fill your mind with love, love to everybody and everything, crowding out all other things.

Now you are ready for the Spirit to give you instruction.

Never say "I can't." You shut the door in the face of "I can."

Jesus said, "Seek ye first the kingdom of heaven and all else will be added."

Ask for understanding.

Make yourself a magnetic center to attract only good by excluding everything but good from your thoughts.

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Sit alone and say, "Put a watch upon my heart and a seal upon my lips that I may not speak unadvisably, or think that which is unholy in thy sight."

Then say, "O thou Divine Presence, let me realize that I am One with thee." Sit in silence until you do realize this.

Think generative thoughts. Every plane of consciousness brings forth its own expression.

When you say a thing stick to it. Don't say, "God is Life," and then whine about sickness and death. Say, "God is Life," and stick to it. Do not adverse your own claim.

Let him who feels weak say, "I am strong," and stick to it.

In the bonds of the Brotherhood of Jesus Christ we clasp hands with you every one. This is the most momentous period in the history of the human race. The old order of things is at an end. The New is upon us. The seed sown by Jesus Christ is now bearing fruit in the minds and bodies of men and women. The establishment of the new earth is announced. It is no longer a question of the *to be,* but is now a fixed reality in the realm of form. We have the evidence of it. It shall grow and expand as a physical reality until it encompasses the world. It must prove itself in its works, and the very substance of harmony which it will establish in the minds of those who enter it. It is the city of Peace and Love, that "place" prepared by Jesus Christ in mind 1900 years ago and now extant in form in the bodies of those who accepted it. During the year 1912 UNITY will give you some definite details of the advent in form of the New Race.

In order to grow in grace, we must be much alone. It is not in society—even Christian society—that the soul grows most vigorously. In one single, quiet hour of prayer it will often make more progress than in days of company with others. It is in the desert that the dew falls freshest and the air is purest.—*H. Bonar.*

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Society of Silent Unity

913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM TO HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED.

ALL LETTERS ARE STRICTLY CONFIDENTIAL.

SOCIETY OF SILENT UNITY,
UNITY BLDG., 913-917 TRACY AVE.,
KANSAS CITY, MO.

CLASS THOUGHT

March 20 to April 20, 1912
Held daily at 9 p. m.

The guiding light of the Spirit shines before me and makes plain the way.

PROSPERITY THOUGHT

March 20 to April 20, 1912
Held daily at 12 m.

The Opulence of the Spirit is enthroned in my consciousness.

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PROSPERITY THOUGHT

"THE OPULENCE OF SPIRIT IS ENTHRONED IN MY CONSCIOUSNESS"

Back of the visible universe lies the great storehouse of Spirit-Substance, inexhaustible, omnipresent. Its riches belong to all alike, but its door swings open only to those who have learned its combination. Never has the outer eye beheld its opulence, nor has the sense-mind calculated its magnitude.

Would you learn the combination and avail yourself of the wonderful treasures of this hidden kingdom? If so, come with us into the Silence and sink your consciousness into the Great Consciousness, and it will be revealed to you, "I AM THE DOOR,"—and the combination, *I and the Father are One Substance.*

Then you will be deceived no longer by appearances, but will *know* "the kingdom of God is within," and will affirm with understanding:

"*The Opulence of Spirit is now enthroned in my consciousness.*"

Gratitude and thanksgiving are both necessary in demonstrating prosperity through the Divine Law. We should be grateful to God and thankful to the friend whom he used to supply us. The cultivation of this attitude of mind opens doors that would have remained shut if we had been negligent in our thoughts and words of gratitude.

Make it a practice to mentally thank God and the giver for everything you receive, no matter in what guise it may come. Also send forth a blessing of increase to the one who gives. After this manner we have kept up a steady inflow of finances to the Unity Society for the past twenty years. No one in all that time has been importuned for money, nor has there been even a hint of financial obligation for our services, no matter how long we may have been treating and writing letters of instruction to the patient; but trusting in the Divine Supply and Support, our own comes to us.

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"THE LIKENESS OF SINFUL FLESH"

EDNA L. CARTER



HRISTIAN people everywhere accept the truth that salvation comes through Jesus Christ; but such a general acceptation does not bring salvation within reach. The benefits of his saving grace come to men just to the extent of their faith and their understanding of how the work is done, and their co-operation in it.

Time was when the blood shed on the cross was considered the saving power; but the minds of men have been so quickened that, instead of being bound by the letter, they now discern the Spirit and know that the blood that saves is the eternal, quickening Christ-Life. This saving life is not separated from man by the space of two thousand years, but is an indwelling Presence that is active in the minds and bodies of all who recognize it and open themselves to its influx. There is but one way to salvation; that is through the renewing, transforming work of the Christ within man. Nothing outside of man, not even a man called Jesus Christ, is Savior. Jesus Christ *is* Savior, but in his spiritual mind and essence, instead of as a separate, personal man.

Paul tried to make this plain all through his Epistles, and one would need to quote chapter after chapter if he brought as evidence all his reasoning on this point. It is doubtful whether Paul himself grasped the full import of what he was trying to express. It probably opened up to him just as it does to us in this day. We see the Truth and, after fuller spiritual realization, we see it again and again in clearer light, and are surprised that we have not seen it so before. It is not that it is different, but only that it is larger and deeper and nearer; always a little nearer; always more a part of ourselves.

The whole scheme of salvation seems wrapped up in Paul's statement that God "sent his own Son in the likeness

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of sinful flesh and condemned sin in the flesh that the righteousness of the law might be fulfilled in us." If the righteousness of the law is to be fulfilled *in us,* it must be that the "likeness of sinful flesh" is also in us. The work and the worker are within man. The Son is sent into the minds of men and they do not recognize him because he comes "in the likeness of sinful flesh."

After one has been in the Truth a while, he begins to understand and realize that certain experiences he once would have called diseases are the work of the Spirit as it goes through the body in its quickening, renewing power. When the new life, in its blessed mission of renewal, strikes some of the old subconscious states that have been built up in error, they resist and their resistance often causes pain and fever, and all kinds of symptoms which one, not in understanding, would call sickness or disease. The true way of treating these seeming diseases is to work with the Spirit, deny the error and affirm oneness with the purifying life.

The question of sin must be dealt with in the same way. When the pure Christ-Mind comes into consciousness with its cleansing power, it stirs up and drives out the "old man," the old mortal consciousness which has been formed in ignorance of the Truth. We all realize, when we are mixed up in this mortal consciousness, that we are a bad lot, and we cry out with Paul, "Who shall deliver me?" Happy are we if we can say, "Jesus Christ our Lord." But when the old sins and errors seem so active and so real we feel a sense of condemnation and think ourselves unworthy to claim salvation. Everything seems going the other way. We remember that we are told to put all our sins on Jesus, but we feel like saying in the words of the old hymn:

"What! lay my sins on Jesus,
God's well-beloved Son?"

Yet that is what we must do to be saved. "He was made sin for us, who knew no sin, that we might be made the righteousness of God in him."

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It may at first seem sacrilegious to hold that the power working in us that seems so sinful is the Christ "in the likeness of sinful flesh," but there is no other way given to bring into consciousness the redeeming power. We might talk forever about the cleansing power of soap and water, but it would not clean up a dirty house until it was brought into the house and used. This is a homely illustration, but it helps us to see our need of getting the Savior right in where the sin is.

When we take the stand that "The blood [life] of Jesus Christ [in me] cleanses me from all sin," then we must stay with it and, in all the house-cleaning that follows, hold that all the seeming sin is the Christ in us "in the likeness of sin" condemning and working out of our consciousness the old beliefs in sin. This is the way we are made free. We place all our sins on Jesus and hold ourselves sinless. The time of demonstration will depend on how unwaveringly we can hold to our freedom through the "washing of regeneration" when the dirty waters seem to be a permanent part of ourselves. "The likeness of sinful flesh" will pass away as we become more fully identified with our Sinless Self, the Christ of God, and we shall stand forth in the glory which we had with the Father before the world was.

PRAISE *VERSUS* SCOLDING

Praise doth bless, while Scolding saddens,
Scolding wounds, but true praise gladdens.

Praise comes smiling, filling up
To the brim Hope's eager cup.

Scolding comes with fret and frown,
Hope's fair building tearing down.

Scolding kills, Praise makes alive—
All her little ones must thrive—

Mount on wings of joy, and soar
Heavenward forevermore!—*Jessie Andrews.*

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EXTRACTS

From Letters Written to Students and Patients by the Society of Silent Unity

The mind of man has the power to set up in its thoughts all conditions that exist in the world without. You can think about a certain person until your thought builds him into your mind as a living, thinking, talking reality.

There are many sources of the voices that psychics hear, but the most common is the echoing of their own thoughts and words. You can produce peace and harmony in your mental atmosphere by affirming the presence and power of the Christ Mind. Say to yourself, "I am Spirit. The peace and harmony of the Divine Law is established in me. I am not disturbed by personality. Contentious thoughts have no power in my mentality. The loving kindness of the Lord Jesus Christ is mine and I am at peace."

* * * *

It is frequently claimed that we do not believe in prayer. If the hollow prayer of empty words is meant the claim is true. We do not believe in making a solemn petition to God one moment, and the next by word or act betraying our lack of faith. We do not practice this sort of prayer. But no one prays so persistently, so hard and so faithfully as the Christian metaphysician. He knows that he is dealing with creative forces, and he aims to regulate all the affairs of his life by his prayers. He depends upon his prayers to bring him into a realization of health, peace and plenty. His life is a perpetual prayer and he ceases not day or night. Many go to sleep with affirmations and petitions active in mind and awaken themselves during the night repeating the words. This is of frequent experience, and the habit of silent prayer becomes so fixed that in the crowded street or busy mart the mind almost involuntarily offers up its secret praise.

"When thou prayest, enter into thy closet," said Jesus, and one who has not become acquainted with this secret

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place can form no conception of its sweet communion. It is like a gentle ecstasy that thrills the inner man at every breath. No earthly pleasure can compare with it. This inner ecstasy is so fascinating that mystics warn the neophyte against becoming wholly absorbed in it to the neglect of the external. The Hindoo Yogi sits for months and even years in his silent meditations. The worldly wise look upon him as one cut off from the pleasures of life, while he knows that their so-called pleasures are the husk of which he is enjoying the substance. If you want happiness—but happiness is such a tame word to apply to it—if you want to be in heaven, learn to pray to the Father within your own soul. The sense man cannot describe its harmony and thrilling ecstasy—only the soul can know and hold communion with the Holy Spirit. If you want to be in heaven here and now acquaint yourself with the Father *abiding in you.*

* * * *

Many so-called reformers build up in their own imaginations mountains of sin, poverty and discord. Through the mental currents which they send forth, thoughts of evil are carried and added to the burdens of those whom they ignorantly seek to help. This power of the mind to imagine situations, and then through sympathetic efflux, fix them upon others, is not a theory. Its operation is just as plain to the student of interior mental action as is that of the heart and blood to the physiologist. "What am I to do then," says the kind-hearted reformer. There is but one answer: you must know God—you must know *only God*—you must get into the kingdom of heaven. In your ignorance you are using edged tools to the detriment of both yourself and those you try to reform. God must become in you a fount of living, acting wisdom, so that you shall be guided unerringly every hour. Then you shall not be laying down laws for every situation or burdening yourself with things to come or things present. Lay the burden of all upon the Father—he can bear it and not weary. In that day you shall not say one to another, know *the Lord;* for all shall know him from the least even unto the greatest.

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All this clamoring for *rules* of action, what to do in specified cases of sickness, how best to administer charity, how to deal with vice, what class of legislation will quickest suppress prevalent social evils, remedy finances, and so on throughout the list, are one and all attempts to purify a stream polluted at its fountain head. That fountain is the thinking faculty in humanity. Each and every man, woman and child must learn this law of thought formation and mental cleansing according to Divine Law. This was the keynote of Jesus Christ's ministry. He taught individual understanding and responsibility. According to your faith be it unto you—cast the beam out of your own eye—get into the kingdom of heaven first, then all these things shall be added unto you. External man thinks that power inheres in things made, instead of in himself. The Christ man knows he has within him all power.

* * * *

No, we could not allow you to come into the Silent Unity Healing Rooms if you came to Kansas City. No one is allowed up here except those directly engaged in the healing work.

We establish ourselves in one certain line of thought. We believe in the power of Divine Mind to do all things whatsoever we ask of it, and we don't want any doubters; we don't want anybody to come into our thought firmament who has a single doubt about the ability of God to do all things whatsoever we ask. But there is no secret about it, only just that singleness of mind. We take up the cases, and the name is read aloud, and then, with one accord, we proclaim the Word, like the children of Israel who marched around Jericho and shouted out with one voice; then down go the walls of error thought! We speak the word of Truth, and we are single in our minds to the one God. We train ourselves every day to that end. There are no secrets connected with our work, only the secret of being single to the one thing. We put into practice what Paul says: "This one thing I do." We believe in the power of God to do all things. "Ask whatsoever ye will in my name, and

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it shall be done." We get letters from all over the world, from people who are being healed. We could fill our magazine ten times over with testimonials. Our mail now is from two to three, sometimes five hundred letters a day, and a good share of those letters tell of healing, and other demonstrations of the Spirit. And yet we don't do it, but we are true to the promises and believe in the one Omnipresent God, and God works through us.

You can start a Society of Silent Unity if you begin with this loyalty to the Truth and stick to it. That is another point that might be brought out. It requires *persistency* to do good healing. You will have to keep going right forward. You can't talk about the power of God in your life one day, and whip around like the wind the next day and talk something else. You can't expect your diseases and your troubles to vanish if you keep calling them up, and telling your neighbors and your friends about how you once demonstrated over that thing, but it has come back on you, and you wonder why it is that you don't get along faster. The principle of Life is health and strength, and it is healing. Stick to it. Don't allow any other thought to come in; don't talk about anything else. People salt themselves down in the old thought, like Lot's wife, by looking back and calling up in thought and conversation the sinful past. Once you have demonstrated over a thing, drop it right out of your mind, as if it never had existence. Sin and sickness never were any part of your true life. Those unhealthy conditions, those discords of mind and body, were nightmares. If they had been true, we could not so easily get rid of them; we could not wipe them out with our words of Truth.

Three blissful words I name to thee;
Three words of potent charm,
From eating care thy heart to free,
Thy life to shield from harm—
Pray, work, and sing!

—*J. Stuart Blackie.*

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DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

"Jesus Christ, the same yesterday, and today, and forever."

When Jesus walked in Galilee, faith in his healing power brought about mighty miracles. He is just the same today. When the hand of faith touches the hem of his garment, connection is made with the healing energy of his abundant spiritual life, and again mighty works are done.

From letters received by the Society of Silent Unity we have taken the following evidences that the law through which faith operates is eternal, and can be set into action as easily today as it was two thousand years ago:

I Will; Be Thou Whole

Laconia, N. H.—The hemorrhages are cured and my lungs are healed. Only God can know how thankful I am for all you have done for me.—*Mrs. C. N. C.*

Los Angeles, Cal.—I praise God and pour out my heart in gratitude to you for what you, through the loving kindness of the Father, have done for my poor afflicted daughter. I am astonished at the rapid healing of my daughter's leg. When I wrote you it looked as if nothing could save it. She had begged to be sent to the hospital to have it taken off, and in my extremity I turned to you, asking your help, and praise God, it came. I can hardly as yet realize it.—*M. E. D.*

Grove City, Ohio.—A short time ago I wrote for treatment for a bad case of throat trouble. Specialists had said that it was absolutely necessary to have a serious operation performed. I put them off, and instead of having throat and tonsils all cut up, I sent word to you, and before my letter reached you I became better and continued to improve until now my throat is about well. While my throat was being healed, I had a severe attack of stomach trouble. I hurriedly wrote you and in

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a few days all misery disappeared and I can eat anything. I praise God for his goodness to me.—*E. H.*

St. Louis, Mo.—I feel that I am relieved of the appendicits. I am so grateful to the Creator. I am now going out into the sunlight and realizing that health is my inheritance always. It is not necessary to continue treatments, as I am healed.—*F. C. D.*

Kansas City, Kan.—I wrote you two months ago for treatment for rheumatism. I am completely cured and am getting stronger all the time. The Lord has wonderfully blessed me. I can't tell how much Unity has done for us. We are growing stronger in our faith and are praising God all the time.—*Mrs. R. S.*

Melbourne, Victoria, Australia.—I cabled to you for help for Miss H., and praise God it came and she is quite restored. The need was most urgent, as she was showing forth signs of quick consumption. —*A. H.*

Oxnard, Cal.—I took up the study of Truth about a year ago to save my life after the doctors had given it up. Thanks to God, I am well and strong, and I believe, advancing spiritually very fast. I am able to help others and have helped many. I enjoy UNITY very much.—*Mrs. J. T.*

Schenectady, N. Y.—About six weeks ago I wrote you for treatments for a very serious ear trouble from which I suffered intensely. I am happy to say that I am entirely well. Once, while suffering intense pain, my daughter brought me some quieting powders. Not wishing to take them, I placed one of the healing leaves in UNITY on my face and almost instantly fell asleep and did not waken until morning. I have been spiritually strengthened, too. I have taken a number of subscriptions to UNITY on the Prosperity Bank plan. While all have received good, some results were marvelous.—*L. N. O.*

Tully, N. Y.—Two weeks ago today we wrote you, asking for help for Miss E. D., who was very ill with tuberculosis. Within two days she was decidedly better and she is getting stronger every day.— *B. B. W.*

St. Louis, Mo.—I am healed of the bowel trouble and also extreme debility, and am as well as can be. The Truth has done wonders for me.—*Mrs. S. A. E.*

Adair, Ill.—I am a little early with my report, but I am feeling so much better, and am so thankful and happy that I feel that I must tell you of it. For about nine months I have had a sore throat which continually got worse, and when I wrote to you for treatments, I could scarcely eat or drink and would dread each meal. Now, I am thankful to say, the soreness has entirely gone and I can eat and drink without discomfort.—*J. J. C.*

Highworth, North Battleford, Sask.—Some time ago I wrote asking treatments for my son C., who was very sick. He began to recover

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almost immediately after my letter was posted and now is completely cured. I feel that I can never express my sincere gratitude for the help you have been to all of us. The change in myself has been truly wonderful; at any other time I would have been completely prostrated about C., but I seemed to be lifted up by Divine Power above all worry about him, and rested in the assurance that all would be well with him. My husband and little son W. are both very much improved. We are all learning more and more each day of this beautiful truth; even my little five-year-old girl can repeat a great many affirmations. UNITY is read before anything else in our home.—*M. A. B.*

Topeka, Kan.—I asked you for help for a serious bladder trouble. Improvement began with the first treatment and I am entirely healed. The help I received from the Father, through you, marked a milestone in my life. Have gained more than perfect, bounding health; I have gained spiritually, and my good will and best wishes go out to you daily.—*C. E.*

St. Louis. Mo.—Hardly had I asked your help when I felt that we were unified in Spirit. The healing of my face is another manifestation of the healing power of God, which has done much for me in other ways. I am a new person.—*A. G.*

Coeur d'Alene, Idaho.—Yesterday I wrote you that one of my sons was sick with a very bad throat. Last night when I left him I gave him your little book of Instructions to Patients, and asked him to read it. Today when I went to see him, he met me with a smile and said he was very much better. He said, "Mother, your little book did it." —*Mrs. C. C. S.*

New York City.—How glad I am to write to ask you to discontinue treatments The change was very great and so marked as to almost mark the time when I felt you were treating me and holding me in strong thought.—*L. R. B.*

Ashtabula, Ohio.—A few weeks ago I wrote you for treatment for a wart that was very sore and had the appearance of a cancer. Even before I received your letter it was better and is almost gone. —*A. R.*

Monrovia, Cal.—Since writing you I have had such a change in my physical condition. My stomach ceased to give me trouble and my bowels began to act naturally. I have experienced no trouble since then. Thankfulness does not express my feelings. I cannot tell when I have felt so well.—*E. L. H.*

Los Angeles, Cal.—A few weeks ago I sent a telegram asking for treatment for a friend of mine who had an accident, falling from a car. I write today to say that she has been wonderfully healed. The same night I telegraphed she was healed of vomiting and headache, and constipation, after being bound in bowels for about a week. I do not know whether the telegram had reached you, but I do know that

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He says, "Before they call I will answer." We cannot express our very deep gratitude for your blessed ministry.—*Mrs. N. B. L.*

Sunman, Ind.—It is with a heart full of gratitude that I write you. Our little girl had been very sick, and my husband decided to call in a doctor. I wrote to you and asked him to mail it on his way to the doctor. When he left home she had a very high fever and was in great pain. When he returned three hours later, she was free from all pain and the fever was gone. The swelling in her face began to go down, and by the afternoon she could see out of the eye that had been swollen shut. There was no return of fever or pain. I had been holding health thoughts for her but when she grew worse I called on you.—*L. T.*

Topeka, Kan.—About a month ago I wrote to you asking for help, as I have been a sufferer for a long time and doctors have done me no good. I now write with a heart full of thankfulness for my recovery. I am able to be up all the time and feel that I do not need further treatments.—*M. A. N.*

Havana, Ill.—About a month ago I wrote to you in regard to my sister who had fits. Since you began treating her, she has not had any symptoms even, and feels better than she has in months.—*R. G.*

Arthur, Ill.—My mother, whom you have been treating for a burned hand, wishes me to tell you to discontinue the treatment, as her hand is quite well. She says to express to you her gratitude, as the hand was very badly burned and blood-poisoning was feared. Two days after writing you it was almost well, and has given her no further trouble.—*I. C. B.*

San Jose, Cal.—I have found health through Truth as you teach it. You may discontinue treatments, as I am entirely cured and I am deeply thankful.—*E. S.*

Venice, Cal.—I want to thank you for the help Mrs. B. received from your treatment. In less than three hours after we sent you the telegram she was so much better that she could lie down and the terrible pain had all left her. When we sent to you for help she could scarcely get her breath and could not lie down at all, and, in addition, had a very high fever. She improves daily. There is a peace and quietness in the home that has never been there before.—*L. F.*

Los Angeles, Cal.—My husband is healed. I watched him suffer terrible pain all day Sunday. On Monday you received my letter asking for help, and on Tuesday he was very much better, and today he is at work. He rejoices with me in the healing and we praise God.—*E. A.*

Crystal Falls, Texas.—Some time ago we wrote you for treatment for our daughter for tonsilitis. Her recovery was immediate. We are grateful to you. She is now the picture of health and is going to school.—*M. C. T.*

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Short Beach, Conn.—Your treatments have quickened me mentally and spiritually. I am so thankful and happy.—*A. L. S.*

Vernon, B. C.—I find your Concentration Leaf a power of blessing, both to myself and to others. It has soothed a racking toothache for my daughter and has strengthened my boy's eyesight.—*A. G. E.*

Lansing, Mich.—I am glad and I want you to rejoice with me, too, that I am much improved; yes, I can say I am well, and I give God all the praise and glory for the wonderful work done in me.—*K. K.*

Spartanburg, S. C.—I write to say that little H. is quite recovered from scarlet fever. In fact, she was not ill but a day or two. I am truly grateful for your help.—*J. G. R.*

Seymour, Texas.—Some time ago I wrote asking for treatments for myself and husband. I write with a thankful heart to tell you that my husband is well. I have found the true light and feel infinitely better.—*Mrs. C. W. P.*

Lowell, Mich.—I am happy to report that all the bowel trouble has gone and I feel as free in that respect, as I ever did in my life. Thanks be to God.—*L. P. H.*

Kansas City, Mo.—I am pleased to say that my eyes are getting stronger every day, and I am truly thankful.—*M. C.*

Portland, Maine.—I wrote you about three weeks ago concerning my father's eyes. He has not had a bit of trouble since I wrote you. You may discontinue the treatments. We are both very grateful.—*M. C. B.*

Canton, Ohio.—I must tell you, dear Unity, that my husband whom you treated a year ago has never had a bad day since he went into business last May. The cure was perfectly wonderful, and I thank and praise God every day for his mercy and love for us.—*Mrs. W. H. C.*

Berkeley, Cal.—I telegraphed you for treatment and the healing was perfect. I cannot express the blessing your literature has brought me. God is blessing your efforts, and we are beginning to understand.—*Mrs. O. M. B.*

Xenia, Ohio.—I write to let you know that I am entirely recovered from my recent illness. I am certainly very grateful to you, and do praise the Lord for his goodness.—*Mrs. F. W.*

Cincinnati, Ohio.—I am very glad to say that I have been entirely cured of the headaches about which I wrote you and am feeling better in other ways. I am more than thankful.—*M. F. J.*

Kansas City, Mo.—I wrote to you some time ago in regard to my limbs. I was suffering with what was called rheumatism, and was going around with two canes. Now I can get along without them, and I am thankful.—*D. R. B.*

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Granite City, Ill.—I feel so changed that I can scarcely believe that I am the same person. I appreciate your letters so much.—*M. M. L.*

Columbus, Ohio.—Some time ago I wrote and asked for treatment for rhuematism and inability to walk; in a short time I was walking and have not suffered any since.—*A. S.*

Forest Park, Ill.—I wish to say that your treatments have done me good, and I can see again as well as ever.—*C. S.*

Dayton, Ohio.—I am happy to report that my mother is much better. In fact, I knew she was better soon after sending you the telegram.—*D. L. F.*

Arvada, Colo.—I wish to tell you how fast my husband is improving in every way. He does not seem to be the same man.—*Mrs. C. D. W.*

Lorain, Ohio.—E., for whom we asked treatment, is perfectly well and is playing out in the snow. As soon as you began treating her, her hearing became normal and the bowels began to work natnrally.—*D. S.*

Florence, Colo.—Mrs. S. P., for whom I asked treatments, is fully recovered. It was a surprise to every one, but especially to the doctor. He doesn't understand yet how it was. I thank you for your help.—*Mrs. Wm. B. H.*

Portsmouth, Ohio.—I wrote to you a few weeks ago in regard to my feet, and I want to tell you that the morning after receiving your letter I could walk as well as ever.—*M. H.*

Terre Haute, Ind.—My husband is very much better. He is now able to sit up and do some writing in connection with his business. I cannot say how thankful I feel at his wonderful improvement, but I have given thanks and shall continue to praise the "Giver of all good" for his goodness to me and mine.—*J. C. J.*

I Will; Be Thou Prosperous

Seattle, Wash.—I wrote to you appealing for help along prosperity lines, and before the letter was posted the phone rang and I was called to go to work in my favorite line. For months I had not been able to get work and now it comes in steadily.—*M. W.*

Rutland, Vermont.—The money I needed came just in time and I am grateful to our Father and to you for your help. The demonstration was wonderful.—*M. E. C.*

Vancouver, B. C.—Your prosperity treatments are bringing blessings in many ways.—*R. J. I.*

Champaign, Ill.—It is with deepest gratitude that I write to you tonight. Our place is sold and the burden of keeping it up is taken from us.—*Mrs. W. A. C.*

Grafton, Pa.—I thank you for your prosperity treatments. I had a

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fine Christmas financially, and in the spirit of the day. The money which came to me lifted quite a load of debt from my shoulders and gave me courage to go ahead with renewed energy.—*B. E. G.*

Danville, Ill.—Am happy to say that through the word, spoken by you, we now have the two rooms rented about which I wrote you. Also, the rumors of change in the office have died out and I feel safe and more settled through your prayer, and know that we have been prospered through Unity, for which I am certainly thankful to God. One of the grandest demonstrations I have yet had, came on Christmas Day, when my music instructor told me that I would be given a year's instructions gratis. I am holding the thought of power in my throat and know that I am improving, as there can but One Voice find expression through me and that is already perfect.—*L. V. W.*

Tacoma, Wash.—Our affairs are looking more prosperous than they have for years. You told me that my confidence would be rewarded. Those were words of Truth. My eyes are opened to the wonderful Truth of Life. I have had a wonderful uplift. Harmony is being restored in my home and I give thanks and rejoice continually.—*A. A. F.*

Delta, Colo.—We asked, and before we got through asking we received. In six days from the time we wrote you, we found two men and the business was all fixed up without a hitch. This is certainly remarkable to us, knowing as we do all the circumstances and conditions. We fully realize that without the help of the All-Good it would have been impossible. We feel very grateful.—*Mrs. W. W. D.*

Buffalo, N. Y.—Your wonderful help has filled Miss D's house full and put everything to rights there, and I thank you heartily.—*M. M.*

Brooklyn, N. Y.—The good you have done our little family is truly wonderful. We were very strong in our desire to buy this little home. It seemed rather a big undertaking for a schoolteacher, but every step has been opened to us in a wonderful manner.—*S. F. F.*

Bellewood, Neb.—You may discontinue treatments for my brother, as he has obtained a position. He is feeling and looking fine. —*E. C. E.*

New York City.—The position I secured was just what I needed at the time, but was not congenial as to environment. Every day, many times a day, I thanked the Father for the environment and refused to see what did not appeal to me. Yesterday I learned of a position waiting for me, which is the one I should have chosen of all others, and my heart is full of gratitude to you for the help you have been in teaching me the Law of Faith.—*A. L. L.*

Chadron, Neb.—I must write you that things have changed considerably for the better since I wrote before. My husband's difficulty has been settled as it justly should be.—*E. S.*

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Chicago, Ill.—Everything is much brighter. My rooms are filled, and some people who have owed me money for months have begun to pay me. God has surely blessed me.—*E. E. T.*

Chicago, Ill.—About a year ago I asked you for help for my son in making a change in his business. Almost before you received my letter a good change came.—*Mrs. C. E. C.*

Chicago, Ill.—I wrote you last Sunday and asked you for treatments for several things; one was for a position that I was desirous of obtaining. On Tuesday I not only secured it, but went to work at a salary that I never dared to dream of. I also asked to be cured of insomnia and a bad disposition. I slept beautifully last night, and I have not been irritable or disagreeable once today, and that is fine.—*C. M. S.*

Harrisonville, Mo.—Almost immediately after writing you for help in renting my houses I had word that one of them was rented. —*L. W. B.*

Lindberg, Wash.—Since writing you for treatments for prosperity I have been so very busy that I have not had time to write. We are all well, healthy, and happy, and we have paid off a whole lot of our debts.—*C. L.*

Salina, Kans.—I wrote asking for treatments to sell a lot some time ago. It was sold yesterday. The party that bought it said that he could not think of any other lot than ours, although a great many more were offered him.—*Mrs. L. S.*

Waukegan, Ill.—Some few weeks ago I wrote you requesting treatments for prosperity. I mailed the letter about seven p. m. and began to get results immediately, and they still continue.—*H. P.*

Brunswick, Ga.—Since I wrote to you some months ago asking for help to secure work, I have been very fortunate. I now have a permanent position, and all during the summer I was never without work, excepting for a few days.—*F. M. S.*

Milwaukee, Wis.—I wrote some time ago for treatments for my husband's health and for prosperity. I don't think the letter had left the postoffice before my husband became better, and the prosperity is coming our way, too.—*Mrs. O. C.*

Dayton, Ohio.—I wrote you for treatments for prosperity, and in five days I exchanged my city property for a farm, with good results. Last January I became a vegetarian, and since then have had perfect health.—*H. L. W.*

I Will; Be Thou Free

Santa Barbara, Cal.—I think the Unity thought is the most practical and beautiful stating of the religion of Jesus Christ ever given to the world. I am using the precious truth daily and have dismissed the tobacco habit, after a bondage of ten years. My physical health is

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steadily becoming more abundant and I am getting closer to the center of things. When I looked at the illuminated text in UNITY today my heart leaped, for it was the one that has been in my consciousness for many days. I must have caught it from the silence, and I am so glad. I am full of gratitude for the many blessings that have come to me through your teachings.—*T. H. L.*

Spalding, Idaho.—I am a reader of UNITY and enjoy it very much. Since I began reading it I have been able to cease chewing tobacco, after twenty-five years continued use, and what seems strange to me is that I seldom think of it.—*O. F. R.*

Seymour, Texas.—My son, whom you treated for the drink habit, has not drank a drop since you treated him. I had a letter from him yesterday and he said, "Mother, I have had all kinds of whiskey offered to me but I have no desire to drink."—*M. A. R.*

Pittsburg, Pa.—I wish to thank you for your successful efforts in my drinking habit. I can say that I am unfettered, unbound and triumphant, and feel like one of God's own creatures. I feel better in every way and everything has a different coloring than of old.—*A. H. G.*

Omaha, Neb.—I can't tell you how thankful I am for what you are doing for my husband. He hasn't touched liquor since you commenced to treat him.—*A. W.*

Cottage Lake, Wash.—It is with great joy that I am able to tell you that my boy has given up the tobacco habit. I think it was about two days after I had written you that he said he was going to give up smoking. He has often tried before, but was so nervous and irritable that he always commenced again. But now he says he has no inclination to smoke and never will again. He seems very happy that it is so.—*D. B.*

Pendleton, Ore.—My brother has not drank a drop of liquor for two months, and yesterday he told me that he never would again, as he has lost all desire. He looked so well and young and happy that my heart sang within me and I thanked God again, and you that have helped me so often.—*T. M. S.*

I Will; Be Thou Renewed

Toronto, Can.—Words fail when I attempt to describe the great spiritual change which has so quietly come over all of us in the past nine months. There is today no groping. I walk with confidence in the Father's guidance, and the knowledge that perfect health and perfect peace are mine now, because I am at-one with the Father within me. I realize now that as I appreciate and use with a thankful heart the abundance of good things at hand, more is always coming. This restful love attitude influences every one and everything, and I

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see evidences of its quiet constructive work constantly bringing decided changes.—*M. S.*

Smiley, Texas.—As a mind-builder your teaching is unequaled, and without pure and healthy minds we cannot have pure and healthy bodies. The teachings of UNITY lead one away from the gross temporal things to the refined and spiritual. I rejoice to tell you that I am well and active and able to do much needed work now.—*S. D. L.*

South Norwood, Ohio.—This certainly is a happy new year for me, the first after knowing you. Everything is going along nicely for us and old fears seem half-forgotten nightmares. There are no words at my command that express half the great heart-thanksgiving you have made possible to us. My boy, too, is entirely well.—*F. S.*

Sterling, Colo.—I am still growing in the knowledge, and receiving more light every day. Sometimes I feel as did Zachariah when the angel spoke to him, dazed and dumb. What I am getting now is what I have been seeking after for the past twelve or fourteen years. In the seeking I dipped into the wrong place, but, thanks to God, I have at last found the right fountain to drink from.—*H. E. N.*

New York, N. Y.—I wish to express to you my gratitude for the benefits I have received since becoming a member of the Society of Silent Unity. I am sure that I will continue to progress and that my own will come to me. God will surely bless your wonderful work.—*C. Z. K.*

UNITY

Oldham, S. D.—I hardly know how or where to begin, there is so much I could tell of spiritual experience of late, but doubtless none of it would be new to you. I could never heartily deny the existence of disease or inharmony until very recently. One day while meditating on Paul's statement, "There is a natural body and there is a spiritual body," the whole meaning became clear to me. Of course the spiritual body is perfect throughout, and by persistently looking for that and no other, I can affirm perfection and deny the reality of disease. One of the frequent sayings in UNITY, "God in the midst of me," overwhelmed me with exaltation and humility (there is a paradox for you). I know you will not be surprised at the favorable report from mother. Her inharmony and disease grow less and less from day to day, and we are indeed grateful.—*J. F.*

Wakefield, Mass.—I am beginning now, as never before, to understand the spiritualization of the body. The hour of nine o'clock is held as sacred for prayer, and the blessed words which you have sent me give peace to my sometimes troubled soul. UNITY is a great comfort to me and I never open its pages but I thank the Eternal Goodness for the many, many inspiring words which it contains. Even the covers give cheer and are illuminated with an inner meaning.—*C. P. DeW.*

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QUESTIONS AND ANSWERS

The editor does not undertake to answer all questions submitted to this department. Many of them have been considered again and again in UNITY, *and most of them require a fuller explanation than can be given in this limited space. The fundamental truths of this Science should be studied systematically by every one who has a desire to know the Law of Life. We recommend the various books and courses of study mentioned in the Publishers' Department of this magazine.*

I am following directions in affirming life, strength and power, and the results are peculiar. When I say, "I am power," my arms get strong, and when I affirm *strength*, I can feel it in my stomach. Why is this? * * *

All organs or parts of the body are manifest forms of the powers of mind. These powers of mind are made manifest through the thinking faculty, whose instrument is the Word. The imagination forms or locates these powers. The belief that the Supreme Source of All-Power, God, is outside of yourself, is weakening. Hence always see and try to realize that God is within you and that his Spirit and life flow along vibratory lines produced by your words. This is literally true, and you will find by persistent experiment that every organ and part of the body is the showing forth of words, and that they will consciously respond to words of different character. By practice along this line you will find that you can infuse life, strength, or whatever character or potency you desire, into any part of your body. Sandow, the noted strong man, has practiced this power of the word until he has made every muscle literally alive with the essence of strength, and he sits by the hour silently "flecking his muscles," as he has named it. This is Mental Science—the control of the body by the intellect through the power of the word or conscious thought. The next step is to make the connection of the intellect with God, through faith, then the *word* becomes alive with a higher, more enduring potency that opens out the whole man into his real being.

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But don't forget that the body and all its organs are subject to your word and will obey it. You must not only know God consciously, but you must also know that you are all alive in him and he in you. "I in thee and thou in me."

For practical work center your mind on the part of the body you wish to reach and declare it filled with the light of God.

A lame back and a weak stomach will always respond to a persistent holding of the words, "I am *strong* and *vigorous* in spiritual life and strength."

Thus, every organ of the body being under direct control of the mind, you see how very careful you should be with your words. The stomach is especially susceptible to mental anxiety or worry, and when it becomes disturbed, the ignorant intellect talks about "my weak stomach," and thus adds to its burden, until a chronic case of dyspepsia is developed. The wise man says: "God reigns; there is perfect harmony in heaven; I am in heaven with the Father; all is well." And to his stomach: "The discords of the intellect no longer disturb you. You are strong and steady in your vigorous work."

Don't forget that everything in the universe is alive, has intelligence, and will respond to your *word*. Be persistent and cultivate your faith in God, for upon this depends the permanency of your work. God is Love, and Love is harmony, and harmony is heaven.

* * * *

Is the Bible the Word of God? * * *

That the Hebrew Scriptures are not the *Word* of God referred to so often by Jesus is strongly emphasized in John 5:38, 39: "Ye have not his word abiding in you: for whom he sent, him ye believe not. Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me." In the King James version the word "Ye" is omitted, making it appear as a command on the part of Jesus to search the Scriptures, and it is so frequently quoted at the present day by those who

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believe in the letter and not in the Living Word. Instead of commending the study of the Scriptures, Jesus, in this instance, very plainly points out the error of those who depend upon them alone as a guide into eternal life. It is popularly supposed that Jesus sanctioned the Old Testament and in some manner authorized the New, yet there is absolutely no authority for such supposition; on the contrary, he said that the Father would send the *Spirit of Truth* which would be a perfect guide and lead into all Truth.

The Scriptures are a guide to those who have not yet come into conscious realization of this Living Word of God, and the Spirit of Truth does sanction the Bible as the shadow of which *it* is the substance. But let him who believes that the shadow is the *substance* beware. This is the "letter that killeth," and that it does its work thoroughly, let a dead and dying Christian world testify.

Thousands ask, "How shall we find this Living Word of God, and can it be made palpable to the consciousness?" Certainly it can, and every one who looks for it *within himself* will find it. It is not a vague abstraction, but an absolute entity that flows into the soul and impinges upon the brain with a distinctness that is startling. As substance it bears the same relation in the realm of ideas that electricity does in the realm of physics. It is the Book of Life, and every word in it is a living entity that speaks to the soul.

The time is not far distant when those who have opened their interiors to the Living Word of God shall hear it as one voice, and they will be moved to act in concert and harmony, though widely separated. It will become so at-one with them that when they write, its sonorous vibrations will go with the printed word, and he who reads will hear the voice of him who wrote. It will so illuminate the pictures of the artist who incorporates it into his soul, that the scenes he depicts will not be flat canvas, but living, moving objects. In music it will accompany with an invisible choir the voice of one who has made its acquaintance. It will speak health, strength and immortal life into these temples which we call the body. They shall no longer be limited to time and

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space, but with the lightning's speed this Living Word will transport them to the ends of the earth. "The *words* that I speak unto you, they are Spirit, and they are life."

This Spirit of Truth does not come into the consciousness at one fell swoop, but it is a gradual inflowing; first a little trickling stream springing up from the depths within, which must be welcomed by the prayer of thanksgiving unto the Father. Then its volume will increase gradually from day to day and year to year.

* * * *

Will you kindly explain the 23d Psalm? It is so beautiful to me. I would like to read someone else's idea—what and how they explain it, and how it is revealed to them.—*Mrs. R. G. L.*

In our interpretation of the Bible we remove the character, the incidents and the teachings from the realm of externals to that of the individual consciousness. Reading the 23d Psalm in this light we find the Lord to be the Christ, indwelling in the soul of man, which supplies all good unto us, (1) and like a shepherd caring for his sheep, looks to it that we experience no lack of thoughts pure, good, true and lovely. (2) Through the Christ we rest in the abundance of sure supply (green pastures), and are led in ways of pleasantness and all our paths are peace (the still waters). (3) The soul or mind is restored, or made new again, by the right thoughts which we entertain, and through right thinking we progress to right living by the power for which the name Jesus Christ stands. (4) Old erroneous thoughts and beliefs in taking their departure may leave a shadow for a time, but we know it is not a reality, only a shadow, and we fear not, for the word of Truth in our hearts sustains and comforts us. (5) Should adverse thoughts assail us they find no lodgment in our hearts, for we are filled (fed) with the Truth, consecrated (anointed) to the service of Truth, and our realization of the indwelling wisdom, love, power, life, fills us to overflowing with joy and gladness. (6) With this realization we *know* that all good is ours now and always.

Not long ago the editor of UNITY, in a spirit of levity, or raillery, published a parody on this Psalm, and some of

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our readers took him seriously and wrote him caustic letters. Which goes to prove that serious people should be careful how they smile in public, especially if the smile involves anything the world has counted holy.

* * * *

When you speak of holding a thought, do you mean to continue to repeat it as if talking to yourself, or think, or try to hold it in the mind without speaking it?—*F. Mc.*

Both, if you are where you can speak aloud. The best results are obtained by having a certain place to which you can retire, and sitting in the same chair at the same hour each day, concentrate your mind upon the thought or statement you wish to hold for the accomplishment of your desire. First, silently take it up word by word, and seek the inner meaning of each word; then take it as a whole, and dwell upon its meaning. Next, speak it aloud at least three times, slowly, after which again silently repeat it with a realizing sense that your word has gone forth with power, and that which you desire is *now* yours—and give thanks.

* * * *

Your doctrine about the redemption of the body sounds like the teaching of Paul, "Ye are the temple of God," but my Christian Science friends say this is pantheism. I would like to know how to answer them. If I quote St. Paul to them, they say Paul had no reference to the body—he referred to the real man and not to the body. * * *

The visible fleshy form is not all of the body, but merely the outer crust. There is a radiant body, of which the flesh is the less active particles, but is all included in the *temple*, and every Christian Scientist admits this by his expectation of bodily healing through mind treatments. It is power over the body that we are all seeking through manipulation of thoughts in the mind. Jesus said, "Destroy this temple, and in three days I will raise it up. . . . But he spake of the temple of his body" (John 2:19, 21). When he was raised from the dead, his disciples remembered that he said this, and believed. Wasn't it his body that was crucified, and raised from the dead? Paul says, "Even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the *redemption of our body*" (Romans 8:23).

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Again in Romans 8:11, Paul says, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ Jesus from the dead shall also quicken your *mortal bodies* through his Spirit that dwelleth in you." Again, I Cor. 6:19: "Know ye not that your body is the temple of the Holy Ghost?" Then the whole matter is summed up, and the question fully answered in I Thess. 5:23: "And the God of peace himself sanctify you wholly; and may your *spirit and soul and body be preserved entire* without blame at the coming of our Lord Jesus Christ." Yet flesh and blood cannot enter the kingdom of heaven. It is not this present *form* of body that is to enter the heavenly state, because it is under the limitation of the carnal mind, which causes it to be subject to material laws, which include corruption. Through the quickening of the Spirit, and the application in thought of right understanding, the life and substance which enter into these mortal bodies will be redeemed, and a new, radiant, glorified body formed after the Divine Image. This process is constantly going on in the bodies of those who are in the understanding of the Truth of Being, and it may be intensified by careful adherence in thought and act to spiritual ideas. It is not necessary to deny the body as a whole in order to resurrect it; it is only necessary to deny its mortal limitations. Then affirm for it the radiant freedom of Spirit, and you have fulfilled the law of redemption.

* * * *

I see that you do not do charity work in your Silent Unity healing, but expect everybody you treat to give something in return. I have not found in the Bible where Jesus or his disciples asked anything for their services. Why should you? * * *

We are striving with all our might to relieve spiritual work of the commercial bondage which is burdening it in many directions; therefore, we do a free-will offering ministry. We put no price upon it whatever, but let the Spirit of Justice in each one move them to give as they receive. We are accused frequently of cultivating the poverty idea in our patients, because we make no charges. We realize as fully as any one that there is a wide-spread mortal error

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which may be termed, "The-getting-of-something-for-nothing" disease. We are trying to erase this disease, instead of putting it into the commercial "straight jacket," which those who are making regular charges for healing are doing.

We have much to contend with in this wide-spread error, that Jesus and his disciples did not receive compensation for their services. We are told in Luke 8:2, 3, that "certain women which had been healed . . . Mary, Joanna and Susanna, and many others, which ministered unto them of their substance." Mary poured $300 worth of ointment on his feet at one time, and he rebuked those who criticized her extravagance. He was asked to wedding feasts, and invited himself to the board of the wealthy Zacchæus. Jesus did not even ask for his just compensation, but boldly took it whenever he had need. He went into the field with his disciples and they helped themselves to the grain; he ordered his disciples to go and take an ass and colt when he wished to ride; he appropriated the upper room for his feast, and demanded that it be prepared. The early followers of Jesus demonstrated the community idea by having all things in common, as stated in the first chapter of Acts. They carried out to the letter, "The earth is the Lord's and the fullness thereof." In the face of this Scripture testimony of lavish compensation to Jesus and his disciples, it is right opposed to facts to claim that they did not receive pay for their services.

Jesus said, "The laborer is worthy of his hire." It is evident that he received compensation for his services, because he lived, and lived well, and the Scriptures do not recite that he did any labor during his three years' ministry. He was feasted and sumptuously entertained by those he helped, on every side. We are told of his seamless robe, and it is evident that he was supplied with rich raiment at the hands of those to whom he ministered. He said, "Freely ye have received, freely give." Paul said that those to whom spiritual things were given, should not feel offended if temporal things were asked in return.

There is, or should be, a certain unity and balance

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between the spiritual and material in every walk of life. Under the Mosaic Law one-tenth of every man's income was devoted to the support of the temporal needs of those who were doing spiritual work. Thus we might say that those who are engrossed in the temporal, devote nine-tenths of their efforts to material needs, and one-tenth to spiritual, while those who have given themselves up to spiritual work devote one-tenth to the material and nine-tenths to the spiritual, thus between the two a balance is established.

We have in our Silent Unity Society over 20,000 members. Many of these no doubt think that we are doing a work in which our compensation in some way comes out of the air. To dispossess this idea we find it necessary to now and then make very definite statements of our position on the compensation point.

Our Society of Silent Unity work is not in the field of merchandise at all. We send no bills, keep no books, and hold no one in our debt. We only ask that the just and equitable law of compensation be established in our ministry. But the Lord shows us clearly that the people must be educated in this law, and learn to be just, because they love to give as they receive. There is no compulsion whatever and we lay no burden upon any one. The widow's mite is just as welcome as the millionaire's dollars, and we give the spiritual word to one as freely as to the other. But no one can make us believe that he is so poor that he can give no equivalent for our services. Part of our work is to heal people of this idea of poverty, which is a mental disease, a material limitation, which can be denied and erased from the mind, as Jesus told the blind man to wash the clay from his eyes. The first step in this process is to deny the idea of poverty, and then fulfill the law in the realm of expression, by giving something right where you thought you had nothing to give. Then affirm the unlimited supply and support of God as yours, right now, and keep on affirming until you set free the frozen ethers of thought-stuff in your mental atmosphere. We have no charity patients or poverty-stricken members in this Society. We see all as

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prosperous, and the God of prosperity smiles upon all of those who crave, not riches, but the bounty of God from day to day. "Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."—Luke 6:38.

SECRETARY KNOX PREDICTS DAY OF UNIVERSAL PEACE

We have reached a point where it is evident that the future holds in store a time when wars shall cease; when the nations of the world shall realize a federation as real and vital as that now subsisting between the component parts of a single state; when by deliberate international conjunction the strong shall universally help the weak, and when the corporate righteousness of the world shall compel unrighteousness to disappear and shall destroy the habitations of cruelty still lingering in the dark places of the earth. This is "the spirit of the wide world brooding on things to come." That day will be the millennium, of course; but in some sense and degree it will surely be realized in this dispensation of mortal time.—*Secretary of State Knox, before the graduating students of the University of Pennsylvania.*

I want to tell you of my beautiful thought. Tonight I was washing my dishes and was humming the tune Dennis, when it occurred to me to use these words;

There's sight for you and me,
There's perfect sight for all;
There's sight for you, there's sight for me,
There's perfect sight for all.

As I sang these words I became filled with the Omnipresent Light, and I thought that if others who are trying to demonstrate as I am over the loss of sight would sing it, it would be a good treatment for them.—*S. H.*

The Light shineth in darkness.—John 1:5-9.

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NOTES FROM THE FIELD

JENNIE H. CROFT

Mrs. James Allen, who has been associated with her husband as editor of the magazine, *The Epoch*, published in Ilfracombe, England, is now in sole charge of the magazine and of all the work which was conducted by Mr. James Allen. Mrs. Allen asks for the loving support of all the readers of *The Epoch*. The March issue will be a special number, with portrait of James Allen and reminiscences of his life and work. There has been a world-wide acquaintance with Mr. Allen through the many books that he has written. The highest ideals were always presented, and numberless people were lifted into better and purer lives through his inspiring messages. The book, "As a Man Thinketh," has caused thousands to turn away from the thought which created adverse conditions, and to find satisfaction as a result of the different character of thought to which they were awakened by this little book.

In Helena, Mont., meetings are held every Wednesday at the home of Mrs. Roberts, 304 Broadway. The study of "Lessons in Truth," by H. Emilie Cady, is proving most helpful. Healing words are spoken for all desiring them.

The Silent Seventy department of the work at Unity Headquarters is doing excellent service in arousing an interest in its members, which often results in the organization of study classes and meeting centers where the Truth may become more fully known and understood. A recent report from one of the members in Cleveland, Ohio, states that one year ago three ladies met for the purpose of study, and now, at the end of the year, seventeen members are enrolled and regular meetings are held. Calls are coming to this class for help and healing, and the prospects are bright for a larger work. This department is under the direction of Mr. Royal Fillmore.

The Divine Truth Center of Portland, Oregon, Rev. Thaddeus M. Minard, pastor, has added a rest and reading room to the Chapel in the Selling-Hirsch Building. A circulating library is being established also, and it is desired that all friends having books which they are willing to donate to this library would notify the pastor. The Metaphysical Directory of February UNITY did not contain the full address of this flourishing Center, and we take this method of making the correction. 65 Selling-Hirsch Bldg., 386½ Washington St., is the place where this good work is conducted.

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Rev. A. C. Grier, pastor of the Universalist Church of Spokane, Wash., has changed the name of the Church to "Universalist Church of Divine Science," and is preaching the Truth to his people every Sunday and at various other services. He has also begun the publication of a monthly magazine called *The Truth*, the second number of which is before us. The price of this little messenger of Truth is fifty cents a year, and it is "a journal devoted to the cause of the Divine Science of Universalism—the whole Gospel for the whole man."

The Center of Practical Christianity in Rogers, Ark., reports that the Society has been growing during the winter, many new members being added to the list of faithful ones who originated the work in that city. Some remarkable demonstrations of healing have been made through the word spoken in the healing meetings, and the outlook for the Center is very bright.

A Higher Thought Center has been organized in Litchfield, Ill., Mrs. Bertha M. Richards, leader. Meetings are held every two weeks at 1222 N. Illinois St.

Alfred Tomson, formerly of Omaha, Neb., has removed to St. Louis, Mo., and is carrying on the Fellowship work in that city. Services are held in Association Hall, 2520 Thurst Ave., Sunday afternoons at 3 o'clock.

The friends of Rev. H. H. Schroeder, of the Church of Practical Christianity in St. Louis, Mo., will be glad to learn of the increasing success attending the Society under his able leadership. A concert recently given by the choir of the Church was an event of great interest and pleasure to the congregation and friends, and gave evidence of the excellent training of the voices and the ability of the choir to aid in the success of the whole work.

Henry Harrison Brown, editor of the *Now* magazine, published in San Francisco, Cal., spent the month of February in Boston with the Metaphysical Club, delivering lectures and giving lessons. He expects to pass the month of March in Chicago and other western cities on his homeward route.

A convention of the New England Federation of New Thought Centers is to be held in Boston, March 19th and 20th. All public meetings will be held in Huntington Chambers Hall, 30 Huntington Ave., opposite the Public Library, on Copley Square.

The Unity Center in Springfield, Mass., has removed from 389 Main Street to 356, room 403, Besse System Bldg. The leader, Mrs. Mary Margeson, reports very interesting meetings.

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BOOK REVIEWS

JENNIE H. CROFT

SELF-INVESTMENT. By Orison Swett Marden. Published by T. Y. Crowell & Co., New York City. Cloth, price $1, postage 10 cents.

In this latest book Dr. Marden emphasizes the point which we Americans are so apt to overlook, that no other investment will yield such satisfactory returns as the culture of our finer selves, the development of qualities that are crushed out or strangled if we permit ourselves to become mere money-chasers. Dr. Marden's helpful books are meeting with well deserved appreciation, and we know that this book will serve as a very valuable aid to everyone who is seeking to build his own world in harmony with the divine laws of true living.

THE NEW TREATMENT OF THE MIND. By R. Demain-Granger. Published by Bennet & Co. (The Century Press), London, England. Cloth, price $1.

Here we have a book full of practical, yet strongly spiritual, teaching of truths which lead the reader from the mental stagnation, which bound us with fetters of disease and inharmony, into freedom and the joy of perfect life, health and plenty. In Truth man is not under the dominion of anybody or anything, but because of false belief he has fallen into temporary ungodliness. This book shows the way of redemption from undesirable conditions and how to work out our life's problems.

GATEWAY TO THE BEAUTIFUL. By Mary A. Straub. Published by the Justitia Publishing Co., Chicago. Paper, price 50 cents.

The sub-title is "Soul Help," and the author has accomplished her purpose in pointing the way to the satisfaction and beauties of the life of the soul when manifest in perfect living. She says, "Man, soul, mind and body, is the exponent of his own greatness," and then proceeds to tell how that greatness may be brought forth. The book is gotten out in dainty envelope edition, green and gold, and will appeal to the good taste of the reader, both in style and in contents.

THE APOCALYPSE UNSEALED. By John M. Pryse. Published by John M. Pryse, 28 Charles St., New York City. Cloth, price $2, postpaid.

The book of Revelation has ever been a mystery to Bible students, but Mr. Pryse claims to have solved the puzzle and the result is the book bearing the title as given above. According to his interpreta-

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tion the Apocalypse is a manual of initiation, or spiritual development, giving an analysis of the occult nature of man, mental, psychic and spiritual, and of the processes of regeneration. Mr. Pryse says there is not a word of history or prophecy in the book, but that it treats solely of esoteric philosophy and psychology and presents the inner doctrines of primitive Christianity. It is an unusual book, departing boldly from the authorized version of the Revelation of St. John, "The Initiation of Ioannes," as Mr. Pryse calls it. Any help to a more perfect understanding of the inner meaning of the Bible will be welcomed by biblical students, and some unhesitatingly give a favorable place among such helps to "The Apocalypse Unsealed."

TREASURE-BOX. By Imelda Octavia Shanklin. Published by Unity Tract Society, Kansas City, Mo. Paper, artistically illustrated and generally beautiful, an envelope edition. Price 50 cents, postpaid.

A fascinating story for young girls especially, but full of interest and helpfulness to readers with more mature minds. High spiritual teaching is combined with the charm of a fairy story, producing an inspiration toward character building which causes faithful effort in being true and living true lives. Everyone is delighted with this little book. The reader is moved to emulate the unselfish life of Walin and not to overlook the little service just at hand.

LIVING WATERS, or Rivers to the Ocean. By Charles Brodie Patterson. Published by Funk & Wagnalls Co., New York City. Cloth, price $1.20, postage 15 cents.

In his introduction the author says: "The object of this book is to suggest to the minds of its readers ways and means whereby a knowledge of the laws of life may to a degree be imparted, so that the one seeking to know may later find fuller knowledge and realization in his own life." He seeks to show that "there are simple and direct ways for attaining every desire, end or purpose in life; that it is easier to be well and happy than the reverse." A most excellent book to one seeking the Way, the Truth and the Life.

THE LIFE OF THE SOUL. By Walter Winston Kenilworth. Published by R. F. Fenno & Co., New York City. Cloth, price $1.

Mr. Kenilworth carries us with him into the very highest conception of life, that of the soul. We have learned much of philosophy, science and religion, but in this book we learn that, "When the reality has once been seen, then all distinctions vanish; then it is realized that the goal of all paths is the same, and that science and philosophy, religion and social experience are all phases of life, which, when fully developed, lead the seeker into the Ocean of the Soul."

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When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Change of address should reach us by the 5th of the month.

NOTICE TO SUBSCRIBERS

Owing to the fact that we have so many names on the UNITY mailing list, it becomes necessary to ask subscribers making a change of residence to notify us so that we may receive the notice by the 5th of the month. Thus, if you change your address or expect to change it before the 20th of April, you should send us the notice of change by April 5th in order that you may not miss your April UNITY. We will greatly appreciate the careful co-operation of all UNITY subscribers in this matter.

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IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of April, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

Unity publications are on sale at the following places:

Alameda, Cal.: Home of Truth, cor. Grand St. and Alameda Ave.

Boston: The Metaphysical Club, 30 Huntington Ave.; Mrs. Alice T. Homer, 12 Albemarle Chambers, Albemarle St.; Miss Leonora I. Joslyn, 616 Blake Bldg., 59 Temple Place.

Chicago, Ill.: The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St.

Denver, Colo.: College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.

Detroit, Mich.: New Thought Alliance, 318 Woodward Ave.

Duluth, Minn.: New Thought Center, 1419 E. 3d St.

London, Eng.: Power Book Co., 29 Ludgate Hill, London, E. C.; Higher Thought Center, 10 Chenistoz Gardens, W.

Los Angeles, Cal.: Home of Truth, 802 S. Union Ave.; Metaphysical Library, 611 Grant Bldg.; Whalan's News Agency, 233 S. Spring St.

Louisville, Ky.: Kaufman-Straus Co., 5th Ave.

New York City: Brentano's, 5th Ave. and 27th St.; Roger Bros., 429 6th Ave.; Unity Society of Practical Christianity, 305 Madison Ave.

Oakland, Cal.: Rest Reading Rooms and Home, 719 Fourteenth St.

Philadelphia, Pa.: Unity Center, Presser Bldg., 1714 Chestnut St., rooms 408-410.

Portland, Oreg.: Jones's Book Store, 284 Oak St.

Sacramento, Cal.: Home of Truth, 1235 I St.

San Diego, Cal.: House of Blessing, 2109 Second St.

San Francisco, Cal.: Home of Truth, 1109 Franklin St.; Home of Truth, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter.

San Jose, Cal.: Home of Truth, 144 North 5th St.

St. Louis, Mo.: H. H. Schroeder, 3557 Crittenden St.

St. Paul, Minn.: W. L. Beekman, 55 East 5th St.

Washington, D. C.: Woodward & Lothrop, 10th, 11th, and F Sts.,

Campbelltown, New South Wales, Australia: H. P. L. Cardew.

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TO ALL CORRESPONDENTS

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there are orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all these departments; mail for all should be addressed to Unity Building, 913 Tracy Avenue, Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, *giving your name and address in each case*, we can sort them out when they come, and pass them around where they belong. There will then be no confusion, and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

PRACTICAL HELPS IN DEMONSTRATING SPIRITUAL LAWS

People have always believed that there was a hidden power that would do marvelous things for those who found out the secret of using it, but they have not thought it common to everybody. Now the law underlying this power is being studied and applied, and all who use their minds scientifically get results. But the right use of the mind is easier said than done.

The mind falls into habits of thought and repeats itself indefinitely. The things that do appear come from the things that are not seen—through the power of thought. Thought directs the inner life that constructs the body, making it weak or strong, ugly or beautiful, in accord with the thoughts that have been habitually repeated in the mind for some millions of years.

There can be but one solution of this problem of life, which rests upon thought, and that is that we must change our thinking. Anyone can demonstrate that thoughts do produce changes in conditions, and the law can be expanded to any extent. But men are like children, they must have simple lessons to begin with, and through these simple lessons they grow into the more complex.

The Unity Society has sought in all directions for simple ways to demonstrate the power of thought in everyday life. The mind expresses its thoughts in words and in their course words become imbued with a certain power. Therefore, both thoughts and words must be trained. To this end mottoes, texts and pictures are aids in

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mental discipline. When the desire, whatever it may be, rises in the soul, it should be given expression in the mind and affairs through the right use of words. Thus the creative law is fulfilled and the soul satisfied.

All our literature teaches the necessity of purification and righteousness as the first and greatest need of the soul, but we live in the world and need temporal sustenance. The Divine Law can be carried out in temporal things also. "Seek first the kingdom of God and his righteousness and *all these things shall be added unto you.*" "Make friends with the mammon of unrighteousness." Do not for a moment admit that God is not omnipotent in the universe. "The earth is the Lord's and the fullness thereof." Train your mind to handle the everywhere-present Substance in building thought images of abundance and you will never lack. The Unity Prosperity Bank will help you to drill your mind along these lines, not in saving through pinching economy, but in accumulating and aggregating in your thought-atmosphere ideas of abundance, as you deposit day by day the silver symbol.

Those who are trying this method write to us that they are well satisfied with results. It won't cost you a cent to put it to the test. Send for a Prosperity Bank, follow directions, and the Law will do the rest.

CORRESPONDENCE SCHOOL

Orland, Cal.—I have received my certificate, and want to thank you for it; also for your kindness to me and the words of encouragement while taking the Course of Lessons. I would not part with what I have learned, and the knowledge of my true inheritance. I miss the work on the lessons very much. I am going over the entire twelve once more.—*J. M. F.*

Bellingham, Wash.—This second lesson is certainly a fine statement of the Trinity—Mind, Idea, and Expression. I like the manner in which you express the fact that God is Mind; that his offspring, his Son, is the Idea, and that the expression or manifestation of the Idea is the Holy Spirit.—*D. W. F.*

Gilroy, Cal.—I am returning Lesson Four. It helps greatly to clear up some of the hitherto misunderstood facts in regard to the three different planes of mind. Am enjoying it very much.—*H. H. H.*

Detroit, Mich.—I find your lessons very instructive and I am very thankful that I have the privilege of studying them.—*C. E. K.*

Webster Groves, Mo.—I certainly feel the benefit of this study, and cannot express the pleasure and profit I have had in preparing the lessons.—*F. A. R.*

Denver, Colo.—I am learning something new from the lesson every day. I enjoy it very much and I understand more and more of the

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goodness of God and of my relation to him. I am rejoiced to know that I am beginning to see the light that grows brighter and brighter unto the perfect day.—*Mrs. A. R.*

London W., England.—My eyes have recently been opened to the importance of your methods of regeneration from a new standpoint. I have Lesson One of the Correspondence Course, and will now study it afresh with renewed interest and zeal.—*J. W. E.*

Winter Hill, Mass.—I am making use of Lessons One and Two in my Sunday School class and they are doing good. I know that you will rejoice with me that the Word of Truth is being spread abroad.—*S. E. N.*

UNITY READERS CONTINUE TO REJOICE

The following extracts are from recent letters. They represent the spirit that animates thousands of letters received at Unity Headquarters every month.

Believes In Passing the Good Along

St. Louis, Mo.—Having received so much help and comfort from reading your publications, I tell all my friends who are ill or in trouble of your grand work for the treatment of all mankind. All who ask for the literature become regular subscribers.—*Mrs. W. B. K.*

Unity Inspires New Strength

Kansas City, Mo.—I wish to express my appreciation of UNITY and all it has done for my mother and myself. It has given us an entirely new outlook, new health and strength to do our work, and we give thanks every day for the blessings it has brought us.—*Miss M. E. W.*

Unity Helps You to Know Your Real Self

E. Plainfield, N. H.—I cannot do without the magazine. UNITY has helped me to know myself and has shown me what God is, and what relation I am to God and Jesus Christ my Savior. I never had found out the living of life or what life was. Every time I read the book I find what God wants me to do. O, that your work may go on and that every soul may know its creator.—*A. D. J.*

Can Get Along Better With Unity

Roxbury, Mass.—I thought I could get along without UNITY, but I find I can get along better with it, so take advantage of your kind offer in blank No. 3.—*Mrs. C. M. K.*

Did Not Miss the Dimes Saved in Prosperity Bank

Chicago, Ill.—Inclosed please find $1, the contents of my Prosperity Bank, for my subscription to the *Weekly Unity*. Did not miss the dimes saved, and am sure the enjoyment derived from the reading

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of the little paper more than compensated. After reading them I intend to pass them along to some one else so they may enjoy them. God bless you in your good work. Yours in faith,—*Mrs. N. A.*

Unity Helps In the Working Out of Home Problems

New Orleans, La.—I now renew the very welcome magazine UNITY to my home. Indeed it has brought me much comfort in all my affairs. You have helped me. Last month my boy was very sick and I asked you for treatment and in a few days he was well. I certainly feel thankful to God and all the blessed Unity workers for the good they are doing. God bless you all.—*Mrs. H. L.*

Sanctified Common Sense

Vancouver, B. C.—Although I do not by any means agree with everything printed in the UNITY, I have gained so many ideas full of what I might call sanctified common sense from its pages that it is only fair to take it for another year for its good, and endeavor, by a few good thoughts for others in this world, to repay for what I have gained for myself.—*H. A. S.*

Thinks Unity Is Worth More than One Dollar a Year

Kansas City, Mo.—I have increased the subscription price for UNITY to $2 a year—amount inclosed. It's my firm belief that the fifty thousand UNITY readers will follow my example and acknowledge the splendid reading of Unity.—*H. S.*

"WEEKLY UNITY" A WEEKLY UPLIFT

This is the testimony of thousands who are taking the *Weekly Unity*. It is a weekly uplift because it comes each week just when it is needed and brings messages that carry the reader's thought up to spiritual things, and reveals to him that peace and happiness are conditions of mind and are not dependent upon material conditions.

Each number of *Weekly Unity* brings you a report of the lecture delivered in Unity Auditorium by Charles Fillmore on the preceding Sunday morning. These talks are practical and very helpful.

The articles in the *Weekly Unity* are moderately short and to the point. It is a publication well suited to the busy man or woman.

Weekly Unity will be sent to any address for one year (fifty-two numbers) for $1. The $1 can be paid in advance or saved in a Prosperity Bank. If you wish to receive *Weekly Unity* for one year and a Prosperity Bank, just drop us a line to that effect and we will immediately enter your name on the mailing list and send you a Prosper-

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ity Bank in which to deposit the subscription price by saving a dime each week for ten weeks. We will also send your name to the Silent Unity room for one month's general prosperity treatment.

Remember, if you want *Weekly Unity* one year, a Prosperity Bank and one month's Prosperity Treatment, drop us a card today stating that you do, and we will do the rest.

Address Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

What People Think of Weekly Unity

Dalton, Ga.—I derive a great deal of pleasure and benefit from *Weekly Unity*.—*R. D. T.*

Portland, Ohio.—I am getting much inspiration and spiritual uplift from *Weekly Unity*. Wishing you continued prosperity, I am,—*Miss B. J. W.*

Fowler, Cal.—I enjoy reading the *Weekly Unity* very much. I feel that I have prospered. I received $20 that I was not expecting, and the tenth week I found a large pearl in an oyster.—*Mrs. S. F. J.*

Belmont, Wis.—It is with gratitude that I send the inclosed $1, my due subscription to *Weekly Unity*. It is a live little sheet, and is much looked forward to. Especially it fills a want when it arrives on Saturday. It is at once a whip and a solace.—*Mrs. R. C. D.*

Oakland, Cal.—Thank you for the sample copy of *Weekly Unity*. It is indeed a comforting little messenger, and I will be so glad to have it come to me each week, so please enter my name on your mailing list for one year and send me a Prosperity Bank.—*Mrs. G. M. S.*

Buffalo, N. Y.—Nearly a year ago I subscribed for *Weekly Unity*, whereby I received a Prosperity Bank. It served me well, but it worn out, as the twelve or fourteen dollars which I sent to the Building Fund were monthly deposits in that bank. I feel safe and secure in its drawing power to meet other expenditures. Thanks to the silent workers, bless them every one.—*Mrs. W. K. W.*

Elyria, Ohio.—Send me the Prosperity Bank, quick; I can't afford to be without one. The other one I had was such a help, making me feel that I was really in touch with the Unity workers who are doing such wonderful things. Our affairs have been in better condition ever since those prosperity treatments. I have been wishing there was a way to keep in touch with you right along. Thank you for the opportunity. With a heart full of love, I am.—*C. S. L.*

Oakland, Cal.—I am inclosing one dollar for the *Weekly Unity* which I value so highly, and I think your plan of the little bank just fine. I am keeping it where it will ever remind me that those who know God as their abundant supply can't possibly have any empty thoughts. It is going to be my savings bank for UNITY literature which

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ever brings to me such hope and faith. I thank you for the good you are ever doing me. Your books have made me see things so differently, and my hope now is to be set right in God's way and know the love. —*E. H. P.*

"CHRISTIAN HEALING"

The book "Christian Healing" is helping many people to understand Truth who have failed to grasp it through other courses of instruction. They are writing to us about it and we have made the following extracts from some of the letters:

Brooklyn, N. Y.—I want to say that I have been studying "Christian Healing," and I cannot begin to tell you the good I have gotten from it. It gets down to the kernel of what constitutes Spiritual living and demonstrating. I feel so different in many ways; my outlook has changed, my horizon has widened, my thoughts are purer and gentler, and my whole ambition is to live what I have learned, to love and to serve. I have always secretly longed to be a physician, but something always interfered with my desire being fulfilled; now, I can see my way to become a true healer, and that is now my aim. My husband's foot, about which I telegraphed, is entirely well. He and I are grateful, as a year ago we would have hurried to a surgeon and had his foot encased in all sorts of bandages and braces for no telling how long. Last week he had severe pleurisy pains. I at once set up affirmations and denials to the best of my understanding, and in six hours he was free from pain. It fills me with joy and thankfulness.—*B. H.*

Cedar Falls, Iowa.—I find such great help in Mr. Fillmore's book, "Christian Healing." I study it a great deal and find the lessons are very clear and practical.—*B. B.*

Coulee City, Wash.—I am reading "Christian Healing," by Chas. Fillmore, and I find it most helpful. Some things I could not quite understand, but by affirming guidance and understanding they became plain. I came to a standstill until I realized that I must praise God for an understanding heart, or, in other words, a mind to understand his will. I know if there is no demonstration it is because I am in error and not that the law fails. I am coming more and more into the light of God.—*M. F. McD.*

Sterling, Colo.—I am reading "Twelve Lessons in Christian Healing," by Chas. Fillmore, and it surely makes all things seem new.—*H. E. N.*

Delta, Colo.—We feel that we have certainly found the very key to Truth and understanding in Unity and its teachings. The book, "Christian Healing," by Chas. Fillmore, is understandable and full of Truth. We are gaining spiritually every day.—*W. W. D.*

Toronto, Can.—I owe all my knowledge of the Principle of Truth to Mr. Fillmore's book, "Christian Healing."—*M. S.*

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UNITY A HEALING AGENT

"UNITY has been a great help to me." "The reading of UNITY has changed my whole life." "I was healed by reading UNITY."

These are a few of the many expressions of appreciation and gratitude contained in the letters received daily from our readers.

They bear testimony of the fact that UNITY is a great healing agent. It heals the mind and it heals the body.

It is the understanding of the Truth that heals, and everybody agrees that UNITY gives a very clear exposition of the Truth.

The handkerchiefs that Paul blessed healed the sick, and as we bless every copy of UNITY that goes forth, we can readily understand why it has such a growing reputation as a healing agent.

UNITY is not only filled with the Word of Truth, but it also carries an added quality, *a living energy* that gives life to those who receive it.

Do as follows and be convinced: Sit in a quiet place; close your eyes and say silently seven times,

"*The Christ Thought of Almighty Power, now here present and active, fills me with its living energy, its holy peace, its absolute trust, and I am right now perfectly whole.*"

Then repeat it in a whisper seven times. Go over this silently and audibly twelve times at each sitting. Then remain perfectly quiet and restful for at least fifteen minutes, silently thanking God for the complete answer to your invocation or prayer.

We are assured that any subscriber who will practice the foregoing for thirty consecutive days will be satisfied with the result. We will cheerfully refund the subscription price to any one, who, having subscribed and tried this, will write us that they have received no help in mind or body.

"LIFE DEMONSTRATED"

"Life Demonstrated" is a new book by Edna L. Carter, published by Unity Tract Society, cloth 75c., paper 35c. Many testimonials are received from readers from which we select the following:

Chesuncook, Maine.—Your little book, "Life Demonstrated," is perfectly lovely. It is the very word of God, and all those seeking the higher life, who read it, will be greatly blessed. I have read it to the boys in camp, and if you could see how these so-called ignorant men appreciated it, it would do your heart good.—*H. A. C.*

Middletown, Conn.—I told you that when I had finished reading the book, "Life Demonstrated," I would write you telling how it helped me. I have not *finished* reading it yet, though I have read it several times. I am *studying* every word of it. I cannot tell you

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how much it helps me. And I know that it is possible for me to carry out in my life the beautiful Truth of this book. I begin to feel "alive forevermore."—*L. T.*

Ionia, Mich.—The book, "Life Demonstrated," is a perfect delight to me. It was the very thing I needed to strengthen my belief, and is the book I desire to place in the hands of others who have made the great mistake of denying the body in the creative plans of God. I am inclosing check for five dollars for additional copies, which you will please send to my address.—*L. B. V.*

Portland, Ore.—I gave a copy of Edna L. Carter's wonderful book to my French teacher. She is just ready for the Truth and was delighted with it, and loaned it to a friend of hers, whose husband, according to the M. D.'s, has tuberculosis. It was a torch in a dark place for them. I have a strong feeling that it will light their way to "Life Demonstrated." There is not a day passes but I take up this precious book before I sleep, and I almost invariably open it at page thirty-one and see, "I am the living expression of the Christ of God," that wonderful statement of potent meaning. I sent a copy of this book to my sister in Illinois, and gave another to an acquaintance in this apartment where we are. When others I know are ready for it, I shall put it in their hands.—*M. L. F.*

"LESSONS IN TRUTH"

Paris, France.

Dear UNITY: For several years I have been following a line of thought and trying to live according to suggestions which have come from within. As I look back I see where help in the way of books and friends have been sent as my development was able to comprehend.

Last year "Lessons in Truth" came to me, and has been the greatest kind of assistance and comfort to my efforts during that time—and to others through me. It was the first book in which I found practical simplicity, stated in a manner that was absolutely tangible.

The forms of thought given were the first I had seen. The little I had read before then told of the result that right thinking would bring, and in a dim sort of way I tried to form what seemed peace, joy, happy, health thoughts. However, by following Miss Cady's clearly expressed denials and affirmations, etc., I have found untold comfort, help, and in many cases practical demonstrations.

That progress has taken place was proven to me when six months ago, *Power* and this month's UNITY were sent. Both have opened to me the immense possibilities that have been, are being, and can be accomplished, and also that in order to reach the Truth and be able to give certain help to others, a systematic line of study is necessary.

Mrs. V. M. J.

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UNSOLICITED TESTIMONIALS FOR UNITY

The following extracts from letters are taken at random from the thousands of like letters received monthly:

San Francisco, Cal.—I received UNITY and I find it the most helpful publication I ever read.—*Mrs. M. M.*

Olmitz, Kan.—I consider UNITY a positive help to my understanding, and a beaming light to my progress in the higher life. I cannot begin to tell you how much I appreciate the dear, precious messages contained within them. Every one of them seems to have a message particularly suited to my needs, and I read them over and over before putting them away.—*Mrs. A. E. T.*

Seattle, Wash.—Inclosed please find a free-will offering. I am so well pleased with UNITY I talk it to my friends. My attitude toward life since I began to study UNITY has changed my life into a grand song instead of a mere existence. My friends note the change, too. I am so happy; I have no worry, but just rely on God. My faith in his works is sure.—*Mrs. N. C. F.*

Norwich, Conn.—I consider UNITY at the head of the many magazines that come to me, and I realize the grand work that you are doing toward redeeming this world from its present sinful condition. May God bless you in your grand work, and make you a thousandfold more efficient.—*C. C. H.*

Jackson, Tenn.—Herein find my subscription renewal for UNITY. I have been taking this magazine for about fourteen years, and I will want to continue. It has certainly been a lamp to my feet.—*Mrs. I. L. H.*

Seattle, Wash.—I am inclosing the two dollars, and thanking you for this easy way of sending UNITY into two other homes. I am realizing the nearness and better conditions, and shall express my appreciation in a more substantial was as soon as money is in my hands. Yours is a loving and noble work, and may your reward be great and satisfying.—*L. A. E.*

Cleveland, Ohio.—Inclosed please find postoffice money order, in payment of UNITY for one year, together with books selected from your list as per your Christmas Prosperity Bank offer. I wish to express my appreciation of the benefit received through Silent Unity. Also the books; they are wonderful. I have read through some of them several times, and I find my interest steadily increasing, for which I am very thankful. It is splendid to feel God's presence; to know that he is our life, our intelligence, our health, our abundant supply. We are having beautiful expressions of God's love in our daily family experience, and we rejoice in knowing that the kingdom of heaven is at hand. We can express our gratitude in no other way than in living the Truth as we know it.—*J. D. B. C.*

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UNITY
BE STILL AND KNOW THAT I AM GOD

VOL. XXXVI KANSAS CITY, MO., APRIL, 1912 No. 4

SHILOAH

GRACE PEARL BRONAUGH

The waters of Shiloah that go softly.—Isaiah 8:6.

The waters of Shiloah
Flow softly on their way.
Hushed are the winds that blow, ah,
How soft the breezes play!
The stream, before so shallow,
Grows deeper and more free;
Through fields long lying fallow
It flows refreshingly.
So peaceful flows the river,
So silently doth pass,
It hardly seems to quiver,
It is as smooth as glass.
And some, unused to stillness,
Will listen and will feel
An inward sense of illness,
A sense of the unreal,
As if the stream, in nearing
The sea had dropped from sight,
Too deep for sound or hearing,
Through caverns dark as night!
It is not so, my Spirit,
However it may seem;
The stream is there and near it,
The gardens of thy dream.
Far back at the beginning
The stream was pure and clear,

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Pure as the heart unsinning,
And unafraid of fear.
It issues from the mountains
Of the Eternal Past,
Flows from unfailing fountains,
And vaster and more vast,
Flows on in constant motion,
Wherever it may wend,
Flows onward to the ocean
Of years which have no end.
Forever and forever
The river flows in peace,
Once heard, the sound shall never
Be silent or shall cease;
And he who leaves the noises
Of city and of street,
In solitude rejoices
And finds the silence sweet,
Shall find his heart beat lighter,
Shall find his ear more keen,
Shall find his eye grow brighter
Beholding the Unseen.
Shiloah! Mystic river!
I love thy peace and rest,
No more the rocks shall shiver
The barques upon thy breast,
No more the shadows darken,
The light is calm and clear;
O soul, be still and hearken,
What music! Dost thou hear?
Shiloah! peaceful waters!
I love thy rest and peace!
To all earth's sons and daughters
Thou offerest release.
No more shall fever, raging,
Consume the sin-accursed;
Thy waters are assuaging
Our famine and our thirst.

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Shiloah! stream of healing!
The living stream of Truth!
Upon thy bosom stealing
Return the hopes of youth,
The memories of morning,
The dreams of ages hence,
The light of peace adorning
The brow of innocence.
All we have seen and shall see
Of earth and heaven beside,
All that has been and shall be,
Flows on the silent tide;
Shiloah softly flowing,
Thou mystic stream of rest,
Wherever thou art going,
O bear me on thy breast!

The Quiet Room.

And so I find it well to come
For deeper rest to this still room;
For here the habit of the soul
Feels less the outer world's control.
And from the silence, multiplied
By these still forms on every side,
The world that time and sense has known
Falls off, and leaves us God alone.

—Whittier.

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HIS EXAMPLE—BAPTISM

JOHN L. CHESNUTT



HAVE given you an example, that ye should do as I have done to you."—John 13:15.

"Christ also suffered for us, leaving us an example, that we should follow in his steps."—I Peter 2:21.

These two texts are sometimes quoted as teaching that we must literally do the very things that Jesus did, *because* he did them. If this idea were followed to its ultimate conclusion must not the extreme literalist fast forty days in the wilderness (Matt. 4:2), and must he not walk on the water (Matt. 14:25), and must he not be crucified on the cross, in order to literally "follow in Jesus' steps"? To do the things that Jesus did, merely because he did them, is to act *formally*, according to the *letter*, whereas the true sons of God walk, not *formally*, but as they are *led* by the *Spirit* of God (Rom. 8:14).

One of the most common assumptions based on these texts is, that because Jesus was baptized with water we also must be baptized with water, in order to "follow his example."

The object of this article is not to argue the subject with those who insist on being baptized with water, but to call attention to certain important and interesting facts, usually overlooked, which give a more comprehensive view of the subject and enable the sincere seeker to discern the truth more clearly.

It will become evident (1st) that Jesus did some things, for specific reasons, which it would be a mistake for us to do in this dispensation; (2d) that only they who "walk in the Spirit" (Eph. 5:16, 25) can really follow his "example"; (3d) that following his example consists, not

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in *formally* doing any specific thing that he did, but in doing as faithfully, what the Spirit impels *us* to do, as he did what the Spirit impelled *him* to do; (4th) that there are "diversities of spiritual gifts," the "manifestation of the Spirit" being given to every member of the Christ-body for edification, in order that we "all" may come "unto a *perfect* man, unto the measure of the stature of the *fullness of Christ*" (I Cor. 12:1-31; Eph. 2:18, 22; 4:7-16).

1. Jesus was born under the Mosaic law and was obedient to it, for special reasons (Gal. 4:4), as will be evident in the texts referred to hereafter.

2. He was circumcised (Luke 2:21).

3. The sacrifice required by the ceremonial law was made for him (Luke 2:22-39).

4. He kept the Sabbath—not Sunday, as we do (Luke 4:16).

5. He kept the Passover (Deut. 16:16; Matt. 26:17; Luke 22:7-16; John 2:13; 5:1).

6. He occasionally directed others to keep the ceremonial law (Matt. 8:4; Luke 17:14; Lev. 14:3, 4, 10).

7. He indicated that the Mosaic law was then in force; that he came to fulfill it, and that no "jot or tittle" should pass from the law until all was fulfilled (Matt. 5:17, 19).

8. The "law of commandments contained in ordinances" (Eph. 2:15), consisting of "meats and drinks and divers washings [dippings or immersions] and carnal ceremonies" (Heb. 9:9, 10), was to remain in force only until Jesus "fulfilled" it, "blotted it out," took it "out of the way," "nailing it to his cross" (Col. 2:14).

9. Evidently the "divers dippings," such as baptism with water, which was prevalent among the Jews before John the Baptist and was adopted by him, were types and "shadows" of the *real* baptism (Col. 2:17), and were all "fulfilled" by Jesus (Matt. 3:15) and abolished, being "nailed to his cross."

When Jesus said from the cross, "It is finished," ceremonial baptism ceased to be in force; and on Pentecost

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Jesus' baptism began, as John the Baptist indicated (John 1:33; 3:30; 7:39; Luke 3:16; Acts 1:5; 2:4, 18). The *shadow* or type was then displaced by the *real* baptism with the Holy Spirit, which *actually* purifies and saves (Heb. 8:10, 13; 7:18, 19).

From the above it is evident that Jesus did certain things that were in accord with the "law of righteousness" then in force (Rom. 9:30-32; 10:2-10; Acts 13:39; Gal. 2:16; Matt. 3:15; Luke 22:16, 18), which it would be a mistake for us to do under the present dispensation.

"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1, 6, 18; Rom. 11:6).

That the Spirit-filled, who act as they are impelled and empowered by the same Spirit that inspired Jesus, may and *should* do certain works that Jesus did, is stated in unmistakable language. Those who sincerely desire to follow the example of Jesus in *doing good* may safely and with great benefit to all concerned, busy themselves in doing the good "works" that Jesus did, for regarding such works there can be no question, inasmuch as Jesus declared that his *followers* should do the *works that he did* and greater, and he specifically mentions that believers shall "cast out devils . . . they shall lay hands on the sick and they shall recover" (Mark 16:17, 18; Matt. 10:1, 8; John 14:12).

In order to leave no room for doubt on the subject of baptism the following points are given for thoughtful consideration, for if we "know the truth, the truth will make us free" from unnecessary ceremonials.

1. Jesus received John's baptism; evidently if we receive a *different* baptism, instead of John's, we will not be following Jesus' example literally.

2. Certain believers who accidentally, or mistakenly, received John's baptism *after* Jesus' crucifixion and *after* Pentecost, were *re-baptized* by Paul in a *different* baptism with water (Acts 18:25, 26; 19:5). Apollos had "taught diligently the things of the Lord, knowing *only* the baptism

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of John," until the "way of God" was expounded unto him "more perfectly." This incident indicates that it was unnecessary for believers to follow Jesus' example by receiving the baptism with water that he received.

3. Aside from this mistaken application of John's baptism there is no record that his baptism was administered to Christ's followers after Christ's baptism with the Holy Spirit began on Pentecost.

4. None of the denominations of the present day administer John's baptism, and evidently those who are baptized with a different baptism—the so-called Christian baptism in water—are not, in so doing, literally "walking in Jesus' steps." They who think they must be baptized with water in order to follow Jesus' example may turn as Apollos did, to Aquila and Priscilla and be instructed in "the way of God more perfectly" (Acts 18:25, 26; 19:1-6).

5. If present-day ministers were following Jesus' example *none* of them would administer baptism with *water,* for it is explicitly stated that Jesus baptized *no one* with water (John 4:1, 2).

6. John the Baptist was authorized to baptize with water (John 1:33); some of his disciples preached and administered his baptism, as is evident from the example of Apollos (Acts 18:25, 26; 19:5).

7. Other disciples of John the Baptist, who early became Jesus' disciples, *continued* for a while to baptize with water as John was doing (John 1:35-40; 4:2).

8. The mere fact that some of Jesus' disciples and apostles administered baptism with water, which was prevalent among the Jews even before John the Baptist, does not prove that they were commanded or commissioned by Jesus to do so, for Paul, the apostle to the Gentiles, who was not a "whit behind the chief apostles," and who in the beginning of his ministry baptized with water, positively declares that he was not "sent" or commissioned to so baptize (I Cor. 1:14, 16, 17).

9. In the New Testament there is not a single command or commission by Jesus directing his disciples or

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apostles to baptize any one with *water*. They who practice it now can be no more "sent" or commissioned to do so by Jesus, than Paul was.

10. John the Baptist is the only person mentioned in the New Testament who claimed to be "sent" or commissioned to baptize with *water*.

11. The command, "Be ye baptized with *water*," is not in the New Testament. That such baptism is necessary is merely an *inference*, a matter of *opinion*, to which there has been strong dissent from Paul's day to the present.

12. The fact that some of the most spiritual followers of Jesus, from the beginning to the present day, have not practiced baptism with water, coupled with the fact that about *ten* different methods and formulas are used among the various denominations in baptizing with water, indicates that there are no clear instructions nor specific directions on the subject in the New Testament. Ceremonies are types intended to explain realities, and when God requires man to perform ceremonies he gives very plain and explicit directions, as he did regarding essential ordinances under the Mosaic dispensation.

13. Among those texts which claim that *benefit* is derived from "baptism," there is *not one* that mentions *water*, and in most cases they evidently refer to the purifying, life-giving baptism with the Holy Spirit, which Jesus came to establish (John 1:33; Acts 1:5; 2:4, 18). The ritualist *assumes* that a text containing the word "*baptism*" refers to baptism with *water*, but in no case could *material* water accomplish the result indicated, where *benefit* is attributed to the baptism.

14. Those texts which attribute spiritual cleansing or benefit to the use of "water" evidently refer to "Living Water," as indicated in such texts as the following: "If any man *thirst* let him come unto me and drink. . . . living water. . . . This spake he of the Holy Spirit which they that believed on him should receive" (John 7:37; see also John 3:3-6; 4:10-15; I Cor. 10:1-4; Jer. 2:13).

15. When Paul saw that baptism with water *divided*

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believers into sects, instead of *uniting* them into one body, he ceased to administer it (I Cor. 1:11-17).

16. If present-day ministers had followed Jesus' example they would have baptized *none* with water; but if they have baptized some, they could wisely "thank God they have baptized so *few*" and baptize *no more*, as did the great apostle Paul. Paul admits with regret that he had baptized *a few*, but he had attached so little importance to the matter that he *couldn't remember* whether he had baptized more than the few mentioned. Just imagine Paul talking like that *in this day!*

17. On account of the practice and attitude of Jesus and Paul, in the matter of baptism with water, *neither of them* could be accepted as *members* and *preachers* in any of the present-day sects that require their ministers to baptize with water. This may sound strange, but nevertheless it is true.

18. Knowing that the performance of types and ceremonies cannot make one perfect, as pertaining to the conscience (Heb. 9:10, 14; 10:1, 4); noting the divisions due to baptism with water, and to other ceremonies; and declaring that the law of ordinances is *abolished* in Christ, Paul asks decisively, "*Why* are you subject to ordinances?"—Col. 2:14, 20-23.

19. Unquestionably it is the Spirit—not material water—that baptizes us into the one body which is Christ (I Cor. 12:12, 13, 27); it is the only baptism that can immerse us "*into* Christ" and "put on Christ" (Gal. 3:27).

20. Immersion into the Holy Spirit is the only baptism that can *really* bury us to sin and *actually* resurrect us into new life, for it is that only which washes, sanctifies, justifies, and quickens, making a new creature (Rom. 8:9-11; Col. 2:12, 13; I Cor. 6:11).

21. "One Lord, one faith, one baptism" (Eph. 4:4-6)—this leaves no place for baptism with *water*, for the "one Lord," which is Jesus Christ, has promised "one baptism," his baptism with the Holy Spirit, to those who place their "faith" in him (Eph. 1:13; Acts 1:4, 5; 2:4, 17).

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22. Let us understand with Paul that the *true* baptism, like the true circumcision, is not that "which is outward of the flesh;" but the true baptism "is that of the heart, in the spirit, and *not* in the letter; whose praise is not of men, but of God" (Rom. 2:28, 29; 11:6).

"Wherefore be ye not unwise, but understanding what the will of the Lord is; . . . be filled with the Holy Spirit."—Eph. 5:17, 18.

Jesus once said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now; howbeit, when he, the Spirit of Truth, is come, he will guide you into all Truth" (John 16:12, 13). Born and reared for generations in the practice of ordinances, the Jews who became Christians had to be led gradually, as they could "bear" it, from "shadows" to "realities." This explains why the Jewish Christians were permitted to keep the Jewish law for so many years after Pentecost.

Ten years after Jesus had "taken away" the Jewish law of ceremonies, "nailing it to his cross," the Jewish Christians "contended" with Peter because he preached to and ate with Gentiles (Acts 11:1-18).

Twenty years after the cross some Jewish Christians were still teaching, "Except ye be circumcised after the manner of Moses, ye cannot be saved," and they commanded that Christians should "keep the law of Moses" (Acts 15:1-5-20). During a conference at this date *only* those "which from among the *Gentiles* are turned to God" (v. 19) were freed from obedience to the Mosaic law, while Jewish Christians were permitted to continue keeping that law.

Thirty years after the cross the Jewish Christians were still very "zealous of the law," so much so that James and the elders persuaded even Paul to perform certain Mosaic ceremonies in order to pacify these zealous ritualists (Acts 21:18-27). Paul found them teaching ritualism, and so perverting the pure gospel, among the Galatians (ch. 1:7; 2:14-16), the Ephesians (ch. 2:9, 15), the Colossians (ch. 2:8-23), and elsewhere.

Surely the time has arrived when men should turn their

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eyes from the mere "shadow" and learn to follow the reality—the Spirit of Life and Truth.

FEET-WASHING

Another ceremony assumed by some literalists as essential to Christians is a *formal* washing of each other's feet, whether their feet need it or not. By this ceremony a humble act of loving *service*, performed by Jesus upon the travel-stained feet of his apostles (John 13:3-17), is changed to a formal ceremony, especially void of real service when the feet are carefully prepared for the ceremony.

In Palestine where men traveled the hot and dusty roads afoot, sandal-shod and bare-footed, it was customary for the servants to wash the feet of the master and his guests upon entering the house for rest or refreshment. Jesus once mentioned this to a Pharisee (Luke 7:36-44; Gen. 18:4).

Mere ceremony, void of true service, cannot take the place of humble deeds of loving service (I Cor. 13:1-3, 13). God desires mercy, not ceremony (Matt. 12:7).

Jesus said, "What I do thou *knowest not* now; but thou shalt know hereafter" (John 13:6,7). Peter thought he *knew* then—Peter, and others since then, have supposed that Jesus washed Peter's feet; but Peter, and all who hold that thought, do *not know*, so Jesus said (John 13:6-10).

Evidently, washing feet was not the *real* thing that Jesus did—it was merely a symbol, a type or shadow, of a *real inner* washing and cleansing of the *understanding*, which Jesus accomplished by the purifying effect of "Living Water"—the Holy Spirit (I Cor. 6:11; Titus 3:5, 6).

"Ye are clean through the *word* which I have spoken unto you" (John 15:3, 7). "The *words* that I speak unto you, they are Spirit, and they are Life" (John 6:63). "Ye are *washed*, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the *Spirit* of our God."—I Cor. 6:11; John 14:26.

This was the *real* and essential washing to which Jesus referred when he said to Peter, "If I wash thee not, thou hast no part with me" (John 13:8-10; Rom. 8:9).

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It was this spiritual cleansing of the understanding—the "washing of *re*-generation" (Titus 3:5)—which makes a new creature, "clean every whit," to which Jesus referred when he said if the feet were washed Peter would be "clean every whit" (John 13:9, 10).

At this time there was serious strife among these disciples, due to pride (Luke 22:24), and Jesus' work was not to cleanse their *feet*, as they supposed, but to cleanse their *minds* from the "pride of life" (I John 2:16), and to infuse the Spirit of humble *service*.

Jesus did not establish a formal ceremony, void of true service, but he sought to establish the *spirit* of loving service in the hearts of his disciples (John 13:17; Matt. 20: 26-28).

The performance of ceremonial rites tends to induce self-righteousness, a pride in "works" (Luke 12:39; 18: 9-12); but when one is washed inwardly, *love* prompts him to deeds of humble, loving service. The ritualist performs rites in order to obtain or to merit salvation (Rom. 4:16; 9:31, 32; 10:3, 4; 11:6); one who is spiritually washed performs works of love and faith because he *is* saved—his thought, word and deed is the *fruit* of the Spirit working in and through him (Gal. 5:6, 22-26).

Jesus often taught important truths by means of parables, symbols and correspondences, pointing from material bread to the "true" bread and from material water to Living Water; the *truth* was essential, the symbol incidental.

When Jesus sent his apostles out to preach and to heal he gave them this specific command:

"Into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, *Even the very dust of your city*, which cleaveth on us, *we do wipe off against you*" (Luke 10:9-11; Matt. 10:7-14). And it is evident that some of the apostles continued to practice this expressive symbol for at least fifteen years after the crucifixion (Acts 13:51); and twenty-five years later we find Paul emphasizing his words by a similar and equally expressive gesture: "And when they . . . blasphemed, he

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shook his raiment, and said unto them, Your blood be upon your own heads: I am *clean*" (Acts 18:6).

The command of Jesus, "shake the dust from off your feet," is just as specific as his command to wash the tired and dusty feet of the sandal-shod brethren, and its continued practice is even more certain; and yet, inconsistent as it may seem, the sects that most zealously insist on ceremonial "feet-washing," reject ceremonial "feet-wiping"; and in a "Teachers' Monthly," published by one of the "feet-washing" denominations, is found the following comment upon the "feet-wiping" command:

"To rightly understand this [command] will save a minister from the *foolish* act of *literally* wiping the dirt from his feet, when turning from a people who have rejected his message."

The unbiased student will see that if *literal* obedience to the "feet-wiping" command is *foolish*, it would be foolish also to literally and *formally* wash feet, especially feet that did *not need* washing.

That the symbolical washing of hands and feet was prevalent among the Jews previous to the time of Jesus will be evident in the following passages: Ex. 30:19-21; Deut. 21:6; Matt. 15:2-10; Mark 7:2-13.

Its significance is evident. The prophet who *warned* the disobedient was *free* from their blood (Ezek. 33:9,11).

Paul added force to his words, "illustrated" them, by shaking his clothes as he affirmed moral *cleanness;* by a physical act he symbolized a spiritual condition.

The apostles emphasized their assertion of entire *freedom from obligation* to the obstinate city by refusing even to carry from its streets the dust which clung to their feet.

Pilate also washed his hands and *assumed* cleanness, or guiltlessness, when he delivered Jesus to the Jews to be crucified; but can the ceremonial washing of either hands or feet make one clean in the sight of God?

Let the sincere follower of Jesus turn from mere forms to that loving service characteristic of Jesus, who "went about doing good." "I was an hungered and ye gave me food: I was thirsty and ye gave me drink; I was a stranger

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and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me" (Matt. 25:35-40). They who do these things in love are truly following the example of Jesus; but the literalist, though he "bestow all his goods to feed the poor," is *not profited thereby*, when the act is merely formal and deficient in charity, the real spirit of loving service (I Cor. 13:3, 13).

"If I then, your Lord and Teacher, have washed your feet; ye also ought to wash one another's feet, for I have given you an example, that *ye* should do as *I* have done to *you*." The true and spiritual interpretation of the above text is that explicit command of Jesus: "That *ye* LOVE one another as *I* have LOVED *you*" (John 13:12). Why should we seek merit in performing empty forms, mere shadows of the real, while deeds of loving, humble service are needed on every hand!

The ceremonial washing of feet, that do *not need* washing, was not listed by Jesus, in the text quoted above, as a meritorious deed, nor as an act of loving service.

It is hardly reasonable to assume that Jesus would abolish one set of ordinances, a "yoke" which the Jews were "unable to bear," and straightway establish another set of ordinances (Acts 15:8-19), for we are clearly informed that his covenant "was not of this building" (Heb. 8:9-13; 9:8-11). Therefore, let us serve Christ "in newness of spirit, and not in the oldness of the letter," for "the *letter* killeth, but the *spirit* giveth life" (Rom. 7:6; II Cor. 3:6). The outer ceremonial washing is formal, lifeless; but the true washing is inward, "of the heart, in the spirit and not in the letter" (Rom. 2:28, 29).

The law of ordinances was our "schoolmaster to bring us to Christ" (Gal. 3:21, 24, 25); having come to Christ let us no longer follow "shadows," but seek the reality.

SYMBOLS IN FOOD

Some who believe that they are following Jesus' example when they do literally a few minor things that Jesus

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did, argue that because Jesus ate fish, they also may, and should, eat fish.

One who wants to eat flesh or fish because Jesus did in a previous age, evidently is not ready for the "new earth" (Isa. 11:6-9; Rev. 21:1, 4, 27; 22:1-5), for in it there shall be "*no more death*," and man will return to the original God-designed food instituted in the Garden of Eden (Gen. 1:29; 2:9, 16, 17).

In preceding pages it is shown that Jesus did certain things, for specific reasons, which it would be a mistake for us to do under other conditions and under another dispensation, therefore the mere fact that Jesus ate fish does not prove that it is wise for us to do so in the present age. What was "lawful" under the Mosaic dispensation may be neither lawful nor "expedient" in this age; Jesus may have symbolized certain truths by breaking bread and eating fish, which he will not do in the "new earth," and as Paul suggests, it may be neither "expedient" nor "edifying" for us to do so in this age (I Cor. 10:23).

Eating and drinking are more than they seem to be; they symbolize *spiritual* eating and drinking and indicate mental and spiritual thoughts or attitudes of mind. Mistaken *thought* and wrong *eating* were associated in the Garden of Eden (Gen. 3:3, 6).

Since man turned from the God-designed food of Eden, God has permitted him to kill and eat animals, as corresponding to and symbolizing man's fallen condition; but "it was not so in the beginning" (Matt. 19:8), neither shall it be so in the "new earth."

The fact that man slays and eats animals symbolizes that he *exists*, since he departed from the "Tree of Life," by the *disintegration* of his animal parts; *i. e.*, in the fallen state man is "dying until dead" (Gen. 2:17 margin).

Physiology admits these facts when it shows that every act, and even a thought, *disintegrates* the body substance.

The Mosaic law, directing the regular sacrifice of animals for the "remission of sins," symbolized that the penalty of sin was stayed, its execution delayed, and that the animal

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part of man is paying the penalty of sin by its *gradual* disintegration. The body-waste being repaired by the blood corresponds to a *spiritual* renewal.

"The life is in the blood" (Gen. 9:4; Lev. 17:11); "whoso . . . drinketh my blood hath eternal life" (John 6:53-63); evidently blood symbolizes life, which is in the Holy Spirit.

"Without shedding of blood is no remission" (Heb. 9:22); this may be understood thus: "Unless the Spirit of Life is 'shed on us' (Titus 3:5,6) by Jesus Christ, there is no remission of the penalty of sin, which is death."

Primarily, sin is a *turning from* the "Tree of Life," and death would result instantly, if God had not provided "remission," as indicated in the phrase, "The Lamb of God slain from the foundation of the world" (Rev. 13:8; 5:9). This points to Christ who gives the Spirit of Life to man in order to redeem him from death—the result of sin.

Thus it is seen that man's eating and drinking *tend* to conform to his mental and spiritual attitude—in other words, his *physical* appetite *tends* to conform to his *mental* and *spiritual* appetite.

Appetite often indicates disposition, the mental and moral "frame of mind;" wrong eating and drinking aggravate the disposition, while correct eating and drinking facilitate improvement. All so-called material things are ideas *manifest* in visible form, ideas *embodied* in substance, substance elements *formed* according to idea; hence these things influence man according to the *idea* embodied.

Therefore one should eat and drink according to the ideas he desires to manifest and the state he desires to attain.

Do not cereals and nuts symbolize seed-thoughts? "The *seed* is the *word* of God."—Luke 8:11.

Is not fruit a symbol of the "fruit of the Spirit"? The "Tree of Life bearing twelve manner of fruits" (Rev. 22:2).

He who kills to eat lives by the *death* of other *creatures*, and symbolizes a connection with a far greater tragedy—the "Lamb of God slain from the foundation of the world."

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Man now lives only by "eating the flesh and drinking the blood" of the slain "Lamb."

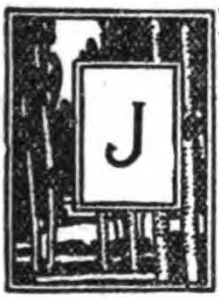
But man is to ascend *above this condition* where he no longer lives by the *death* of any creature; in the "new earth" even the animals regain the state where they will not kill and eat each other; in the "new earth" man regains a lost Paradise wherein he again has *direct access* to the Tree of Life and to the River of Water of Life; he returns to the God-designed food of Eden.

A tendency to turn from an animal diet indicates a tendency to return to the original God-designed food and to the Tree of Life. Surely Christians should seek to regain dominion over their animal parts and appetites, else how shall they be prepared for the conditions that will exist in the "new earth," where love shall prevail even among the animals?*

*The reader is referred to the booklet, "Eating and Drinking to the Glory of God," mentioned in Publishers' Department.

THE SUBCONSCIOUS REALM

(Extracts from an address delivered before the Unity Society of Kansas City, by J. R. RUDE.)



JESUS taught the Truth to his disciples and then commissioned them after this manner: "Go ye into all the world, . . . and as ye go, preach, saying, The kingdom of heaven is at hand." His teaching was plain and definite on the location of the kingdom or place of conscious harmony within man. But he, himself, did not come into possession of heaven all at once. He had to learn. He had to overcome and rise to the heights of spirituality, step by step. As one of our poets has said,

"Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And mount to the summit, round by round."

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This overcoming is an individual work. The first thing to overcome is yourself, and ninety-five per cent of yourself is hidden from you. Pope says, "The proper study of mankind is man." Now man is created in the image and likeness of God—the One Supreme Spirit-Mind. God creates nothing unlike himself. So man is like his Creator, and he must be studied as such. We must raise ourselves up or overcome through our minds.

Man, in order to explain himself, considers his mind as functioning in three departments, conscious, subconscious, and superconscious. The conscious is often called the objective, and the subconscious the subjective. The conscious mind knows itself as a living, intelligent being at work in the outer world. It reasons, compares, weighs, measures. It gathers its information through the senses from the surface of things. It is well fitted to cope with the changing environment of this life. In man's normal condition the conscious mind is at the helm, and governs and directs his most important actions.

Scientists say that man puts into expression only about three to five per cent of himself while limiting his life to this narrow channel. He has done wonders, working apparently in the objective realm alone. He subdues nature and changes the whole surface of the earth. He civilizes the world in which he lives. Then call to mind his inventions. But, on further study, it is found that the wisdom, strength and power to accomplish these things come from the Spirit. If he persists in failing to recognize and acknowledge this source he finally goes the way of all flesh. A multitude of errors finds entrance into his mentality through this door and at once set up their work of destruction. He overlooks the Divine plan of creation—the expression of the latent Good within himself. He cannot satisfy the inner longing for better things, and he betrays his soul into the hands of its enemies—error thoughts. He could be a true king, with all the attributes of the only begotten Son of God, but he makes himself unknowingly a willing mendicant of the race thought.

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The conscious mind has a faculty of induction which enables it to form new and necessary rules of action from particulars and experiences often repeated. For instance, the sense of taste testifies that this apple which I have just eaten is good. When I hunger again I may repeat this process and say, "I have another apple that is good," and so on. From these particulars we reach the conclusion that all apples are good. Now you have made a habit which will cling to you until you are quickened to a higher consciousness.

All the great psychologists agree that there is a phase or stratum of mind known as the subconscious, which is capable of independent action and which has powers distinctly its own. They have deduced this from certain experiences and observations carried on by themselves or societies, called spiritism, hypnotism, somnambulism, clairvoyance, telepathy, etc.

You will agree that comparatively few people know that they have a subconscious realm of mind. The facts concerning it are generally presented to many in an uninviting manner, as shown in spiritualism and hypnotism, and they are inclined to put it aside as savoring of the mysterious and impractical.

The subconscious is a vast, inner, silent world of mind back of and underneath the conscious, and between it and the superconscious. Its life is of a fine, subtle character which permeates the whole man. Its activities extend throughout the whole organism, even "to the uttermost parts of the earth"—body. This stratum of mind is referred to in the Bible as the "heart of man." It is the great gulf fixed between his present state and his oneness with God—his ultimate Good. Its memory of past events seems to be perfect. It is also the storehouse of habits, dreams, and experiences, all of which may be recalled in proportion to our understanding. There is no life, wisdom, strength, nor power that has its origin in the subconscious. It cannot give what it does not have. When man has renewed this mind from the superconscious or Over-Soul, then he can

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draw upon the subconscious for the ideas he has planted therein. Every one of our thoughts, in proportion as it is repeatedly held or impressed on the subconscious, becomes a memory. So the subconscious includes within itself the whole universe of our thought. Unlike the conscious, the subconscious seems unable to conduct a process of inductive reasoning. It cannot arrange together a series of experiences and from them draw general conclusions and arrive at a future course of action or general law. It reasons by deduction alone.

The superconscious is the Mind of Christ, Heaven, the kingdom of God, the Holy of Holies. It is the realm of Divine Ideas. From it all things proceed and all things are enveloped in it. The only real things are ideas proceeding from the Universal Mind. The kingdom of God is a Universe of Ideas. That is all. And that is enough. Get a new idea into your consciousness and the whole course of your life may be changed. Divine Ideas are the only realities. You are the Christ Idea. Get still and let these ideas flow into you. Then through faith and your word give them form and substance. This mind dwells in the stillness deep within and above the gross, material consciousness. "But the Lord was not in the wind; . . . but the Lord was not in the earthquake; . . . but the Lord was not in the fire: and after the fire a still, small voice." It knows itself as Spirit only and sees only the Good. It is the one and only true mind. Who is not in his true mind? Evidently he who is not seeking to have this mind which is in Christ Jesus.

The subconscious has the control and direction of the processes of digestion, circulation, respiration, elimination, and the involuntary muscles. It directs the life-forces where to manifest themselves and where to cease their activities.

As is well known, the subconscious is a great storehouse of thought gathered in many incarnations from the objective mind. It is also called the "intellect," the "flesh," the "carnal" mind. Jesus called the latter, according to its own understanding and report of the Truth, a liar, and the

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devil. This it would have to be, since it gathers its information through sense-perception. He warned us against this false method when he said, "Judge not according to the appearance." The intellect testifies that bread, meat and coffee are food, and that oxygen and nitrogen, mixed in right proportions, are the proper material to breathe. But Jesus, the Superconscious, says, "Your fathers did eat manna in the wilderness and are dead." In other words, you may eat the best material food that can be procured, but if you eat that alone you will go down with the race, and they dig their graves with their teeth. What then shall we do? Jesus answers: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." His flesh is pure, incorruptible, spiritual Substance; his blood is the Life of God. Then we must eat the Substance and Life of God in order to live. And Jesus says: "My Words are Spirit [Substance] and they are Life." So if we would always speak Words of Truth from within us, we would be properly nourished. Yes, you say, that sounds all right as a theory, but haven't we lived on bread, potatoes, and fruit? No; it is not for a moment possible for you to live on such things. You live or exist in spite of eating them. You may prolong your stay in the body by eating them. But remember that the life originally given you is rapidly separating itself from the body, because it is not being nourished by the Word of God. You begin to slowly die when you eat the material things only. "Thy words were found and I did eat them, and they were unto me the joy of my heart." "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

You understand that man lost consciousness of the indwelling Father as the Source from which to draw all his good, and instead of keeping up the true and logical method of impressing the subconscious from this Father Mind directly, he reversed the natural method and began to impress the subconscious from the conscious. In this way the former is made to register impressions of both good and evil, according to the idea held in the conscious mind at the time

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the impression is made. A state of mind built up in this manner cannot endure. "A double-minded man is unstable in all his ways." The subconscious must be renewed directly from the superconscious without any interference by the conscious.

All the information about the make-up and workings of the subconscious is of value to you only as it contributes to the answer to the question: How can I control the subconscious? Then let the question be asked you, Haven't you known that the power to control the subconscious has always been yours? Have you ever tried to control it? And here you are forced to confess that you have never made a serious attempt along this line. You have neglected to exercise your control and authority over it, and have let it drift along lazily and easily in obedience to the race thought. You are like a man asleep in a boat with the ends of the oars lying in his hands, drifting into the whirlpool or over the falls into oblivion. Or, you may be likened to one of a multitude seated by yourself in a wagon drawn by a handsome horse rambling wherever it chooses, and even wandering into the proverbial calf-path. As some of the modern day teachers in Israel put it—you are going to heaven. But some of them are now locating heaven a little nearer the earth and are singing about the "beautiful isle of somewhere." Let us hope that they will not follow in the footsteps of Ponce de Leon of Spanish fame, who plunged into every pond and pool that he could find in his search for the fabled fountain of life and youth. Now, all that you have to do is to wake up, straighten up in your seat and take a firm grip on the reins. You are in control.

You see it resolves itself into the question whether you are quite ready to give up seeking your good in the outside world, where you have met with disappointment only, and look to the universe within. For "there is corn in Egypt." If, however, you believe in the strenuous life and feel destined to "do something for your country" first, then you are not ready to learn this control. If you are still gazing at the top of the ladder of fame, then you are not yet ready to

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study to "know thyself." You might help to isolate some new microbes to combat those that the doctors have already discovered. If you dare to think of it, just contemplate what a broad field of research here opens before you.

Some teachers say you may control the subconscious by suggestion. Then they leave the subject there. They will tell you what fun they have had hypnotizing people, and what wonderful things the subconscious does when the objective mind is in abeyance. But what we each want to know is: How am I to control my own subconscious mentality?

Well, you will get the control by working in a way opposite to that in which you lost control. You lost control by teaching or suggesting error to the subconscious. We see and know too well that the subconscious can be taught error without any special effort on our part. Would it not be possible to teach it the Truth with a little well-directed, persistent, intelligent effort? It seems logical.

If the objective mind had told the Truth to the subconscious, the latter would have built a spiritual body, like the body of our Lord Jesus Christ. But the objective mind has been pouring into the subconscious a stream of errors, false beliefs, and the husks of materiality which it has gathered without exertion, money or price from the race thought. This inner mind believes as Truth whatever is told it. As these errors are incorporated into the organism their blighting influence is seen. Their fruit in time appears in the body as disease, and the body, cut off from its source of maintenance, cannot longer endure, and, utterly exhausted, it dies.

We must now put our wills into the service and knowingly teach the subconscious the Truth along all lines. The way opens before us. Auto-suggestion fittingly applied solves the question. Auto-suggestion is the objective mind's thoughts on anything that is impressed on the subconscious.

But first remember that the subconscious will not obey you if you doubt the truth of your assertions. You must

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be convinced of the truth of an idea before you attempt to impress it on the subconscious. Your faith in the eternal Good is your greatest asset. Your faith in and your understanding of the Truth can be made of the utmost value to you at this point. And, in the second place, it is very necessary to *believe* in this capable servant in order to have it render its good services. Believe that it can do what you ask it. Do not abuse it and weaken it by doubting its powers. Begin to praise it. When you see that it has begun work for you, continue to praise it as you would the most competent pupil in the schoolroom. And it is also well to understand its characteristics and powers, that you may properly keep it under control and confined to its proper plane. When the conscious mind loses control of the subconscious, insanity is the result.

"And the Lord God . . . breathed into his nostrils the breath of life; and man became a living soul."

"And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost [the breath], and was gathered unto his people." That is, he did not consciously exist any longer. He died. Now the thing that we all want to hold on to is this breath of life, or life pure and simple. Paul said that the last enemy or adverse thought to be overcome is death.

Then it becomes necessary to teach the subconscious the truth about life, first of all. Say to the objective mind, "Peace, be still." Look within and speak to the subconscious as you would to an obedient, teachable servant. You may give a treatment like this: "God is omnipresent. God is Life. Therefore, Life is omnipresent. God is the only reality. So Life is the only reality, and there can be no opposite to it. Then there can be no such thing as a lack or absence of Life anywhere. Life is always within reach of my thought, since it is an idea in the mind of God. Jesus Christ has come to bring me to this consciousness of abundance of Life. The abundant, unfailing Life of the Spirit now permeates every atom of my being, and I am alive all over and everywhere. I am quickened, vitalized,

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renewed and restored by the inflow of new Life. I have been dead, but I am now alive forevermore. The Infinite Life of the Spirit pulses, throbs and circulates freely through me, and I am fully alive. I feel I am alive, I know I am alive, and I see I am alive, and I see everybody and everything as I am."

Along this line the old age error must be denied any place in mind. Then you may continue to teach the subconscious after this manner: "Old age is not an idea from God. We will call it by its right name and what it has proved itself to be—a lie. I, being Spirit, do not grow old, nor do I know anything about old age." The race believes that life gradually ceases to manifest by the passing of years. In other words, that a number of revolutions of the earth about the sun will inevitably bring lack of life in the body. The law of the race is that the number of years is in inverse ratio to the amount of life. That is, if I am 100 years in existence according to mortal calculation, I have less life than I ever had at from one year up to 100 years. It believes that the child must necessarily have more life than the grown-up person. As it adds on years it cuts off more life. Mortal law and mortal thought are nothing. Spirit does not recognize them. Jesus overturned them as often as he chose. If man is master of his destiny, then let him exercise his mastery. Why not reverse the process by cutting off the years by easy stages and adding on more life? So if you are now called thirty-five, next birthday call yourself thirty-four, and speak the words of life continually. Another revolution of the earth around the sun and you are thirty-three, with more added life. And so on. Where will you stop? Now don't get uneasy and worry about what will become of you! You are out of babyhood for good, we hope. If you see yourself growing new teeth, adding new light to your eyes, increasing the number of hairs on your head, making your muscles more supple, it is only what you should expect, for you are working with the law of the Spirit.

Nobody at the age of sixteen can add on ten years to

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his life all at once. Neither can he begin at sixty and lop off ten or twenty years all at once. But the ego can *grow* in manifestation either way. Then let us be sensible and logical and *grow* back to the days of youth at the same rate that we reached our present state. Every morning say to the subconscious: "I am one day younger, because my entire being is perpetually renewed. My mind is new every morning, and my life comes forth from the Creator of life every moment as fresh and as new and as sweet as the flowers of the springtime. I am filled with the abundant Life of the Spirit." "I mourn no more my vanished years."

Then teach the subconscious Divine Love. Say, "God in the midst of me is Love. I abide in the Secret Place of the Most High and know naught of hate, envy, jealousy or malice. I am the living expression of the Love of God. I now manifest this Divine Love and rest in peace." Paul says, "Though I speak with the tongues of men and of angels, and have not Love, . . . I am nothing."

Teach the subconscious the idea of Substance. That this Substance is the source of all forms and creations. That what mortal mind calls matter is not substance. But that back of all things that are made is the Substance Idea upholding them.

In taking physical culture exercises, such as may be had in the modern gymnasium, we should remember to make affirmations of health, life and strength. We must keep alive the idea for which we are exercising. If we make the exercises merely mechanical, we will become fatigued and devitalized, and the body will be in a worse condition than at the beginning. When you flex your muscles, make an appeal to the subconscious. Say, "Give me life, strength and health. I have life, strength and health. I am filled with life. New strength is mine. Abundant health is shown. The Word of God is made flesh in me."

How are we to rid ourselves of bad habits? By getting control of the subconscious. First, deny the desire for stimulants. Affirm that all one's desires are satisfied by the Spirit. Deny the supposed power of the stimulant over

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you, and affirm that all power, dominion, and mastery are given unto you. Declare your freedom in the name of Jesus Christ, and rejoice in it.

The fear thought must be eliminated. It is probably your greatest enemy. Now, "perfect love casteth out fear." He who fears is not made perfect in love. The right treatment for fear then is love. Lack of love in the subconscious makes darkness, and it is this darkness that is really feared. When the love of God is diffused in the heart, its light dispels all darkness; and it is seen that there is nothing to fear.

Although you have the consciousness of Omnipresent Life, you must direct the subconscious to send it into special places in the body that need building up. Remember that it is the work of the subconscious to direct these life-forces into whatever channel it pleases. The best time to do this is just before falling asleep, or at the point when the objective mind has withdrawn from the outer world. The subconscious can then work undisturbed by the conscious mind. It will build into the body those thoughts given it during the day. The thoughts that you take into your sleeping hours are the most potent in controlling your life. "As he thinketh [in the subconscious] so is he."

Just before falling asleep every night call up your subconscious and have a talk with it after this manner: "It is high time we got together on the proper methods and plans of running this universe. If we but stop and look around, it is evident that things have been going wrong, through ignorance on my part. The fault is my own. I repent and forget the past and begin again on an entirely new line. Hitherto, I have been feeding you on error thought, and your work has been many times increased. We will begin a thorough house-cleaning. Hereafter, my statements must pass under the lime-light of the Christ Mind. You may prepare your soil for the pure seed or Word of God. We cannot tolerate a mixture of error and Truth. You will be glad to know that I have found our Father and identified myself with the Christ—the only begotten Son of God. The ideas that you will henceforth receive from me

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are the Absolute Truth. You will rejoice with me that you are to be filled with the Truth that frees from sin."

To prove that you can control and direct the subconscious in any of its activities, suppose that you desire to renew your hair in quantity and color. Then be specific in your words and directions. You may say to the subconscious: "One error that you may forget is that life and substance are anywhere absent. I have been led to believe that they can be absent from the hair and scalp. Well, I have believed a lie, nothing more. The truth is that there is no absence of life or substance anywhere, but the abundant life and substance of the Spirit fills everything, therefore, they should be manifest in all their beauty in the hair. The spiritual substance from which this hair is made is just as abundant in the blood as it ever was. The original coloring matter which used to be in every hair is exactly as plentiful as it ever was. Every idea that the Father has is yours to use. I can draw on his ideas without exhausting or depleting the Source."

Just flood the hair with the pure substance and life of which it is composed, start its growth anew, and restore it to its natural color. It is the height of folly to economize on this life and substance. Remember, their source is ideas from the Father. Only speak the Word and more is brought into manifestation. Just renew this hair. Start it to growing. Restore its natural color. You know how to do it. You are glad to do it. I have faith in your ability. I can already feel the life-forces at work transforming the hair.

Talk to the subconscious as you would to an architect at work on your house. If you will get still and throw your attention to your hair as if you expected to feel the life-forces moving through it, and silently say, life! life! life! the current will quickly be set up. This will encourage you. You know the work of restoration is actually going on and will be continued by the subconscious.

Then you may concentrate on your teeth, and say to the subconscious: "You may begin work on a new set of teeth. I have confidence in your ability to direct the life-

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forces to build in this new tooth substance. I do not believe in decay of any kind. Decay does not and cannot work in my teeth. The race belief in decay and dissolution and inflammation is now made powerless. This tooth substance is spiritual, not material. The pure Substance of Divine Mind is now filling and building the perfect tooth idea into manifestation."

In a general way ulceration and inflammation should be denied, also any other negative condition that the race thought has suggested. Insist on perfection being expressed in your teeth in every particular.

Having determined definitely what changes you desire, suggest to the subconscious just what to do. Suggest whatever you please to the subconscious, and it will at once start to work it out. Say and believe that the work of regeneration has begun, for it has. Make a regular habit of teaching Truth to the subconscious. It will keep doing whatever you teach it to do until you give it contrary directions. Be patient, and never let up in your determination to change the whole character of your subconscious. Your conscious mind *may* believe all the Truth, at least you may *think* it does, but until you build it into the subconscious it is of little value.

Have a definite ending for your treatments. Let go. If you continue speaking, doubt and anxiety will creep in, and your whole mentality will become confused. You will lose faith and confidence. The Word will do the work, if you will only let go of it. "So shall my word be that goeth forth out of my mouth; it shall not return unto me void." How can it return, if you do not let it go?

Hold a perfect image of the hair and teeth, or of any part of the body which you want reconstructed, and impress that image on the subconscious as often as you can. The art gallery of the subconscious is unlimited. Be careful what kind of pictures you make.

John the Baptist state of mind says, "Repent," or change your mind. Prepare it for the coming of the Christ. You cannot do this by repeating affirmations of Truth to but

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three per cent of yourself, which is the conscious mind. This proves that the conscious mind is not the whole mind. This "blind leader of the blind" must get still. It must wait patiently on the Lord for its ideas. "When he the Spirit of Truth is come, he will guide you into all Truth." These ideas are readily put into Words of Truth and taken to the subconscious storeroom. Deny away all opposite ideas. By continual meditation impress the Truth on the subconscious. "His delight is in the Law of the Lord; and in his Law doth he meditate day and night." "Write the Truth upon the table of thine heart." "I will put my Law in their inward parts and write it in their hearts."

Keep right at your problem until you demonstrate. You have been, nobody knows how long, building up wrong states of consciousness. Be logical, and teach the subconscious the Truth with the love for Truth that does not regard mere time. Should you not succeed the first time, even though you have worked an hour or two each day, do not stop to question future attempts, but repeat over and over the thought selected. If you feel a little discouraged during the day, say: "I will succeed. My subconscious mind has the power, and it is going to obey." In time it will become an obedient servant. It has the power. All it wants is the training. You will be surprised and gratified to see how easily you can forgive your sins by the Word of Truth. "The blood of Christ cleanses us from all sin." You are a new creature in Christ Jesus.

What you call barrenness and poverty is simplicity to me. God could not be unkind to me if he tried. I love best to have each thing in its season only, and enjoy doing without it at all other times. It is the greatest of all advantages to enjoy no advantage at all. I have never got over my surprise that I was born in the most estimable place in the world, and in the very nick of time, too.—*Henry Thoreau, as quoted by Emerson.*

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THE DEATHLESS LIFE

REV. FRANK N. RIALE

Coming events cast their shadows before them.

THE one great glory goal, toward which the whole creation moves, is the coming of that kingdom of heaven and of God, that wonderful reign of love, when men shall love the Lord their God with all their mind and soul and strength, and their neighbor as themselves. The great foregleam of this glorious time divine was flashed forth in Jesus, the Messiah, who was indeed the Light of the World, from whom all the torchbearers of Christendom light their tapers to make them lights of the world also. *Lives that love,* is what the whole creation is groaning and trembling to bring forth, lives that love with the universal, disinterested, altruistic love that made the Incarnation history's most holy moment, and Calvary forever most heavenly sublime. When we believe that Jesus is God's most holy purpose for mankind, "drawn out in living character" humanly visualized; when we believe that the Spirit which raised Christ Jesus from the dead, is the Spirit of life that abideth in us who believe, to lift us also into Christ's triumphs, we are born into a new world. Led by such a Spirit we also become most truly sons of the Most High.

When the Spirit of Truth comes to abide in the life forever more, as the eternal pilot that will bring our bark in safety to the docks of God, where he piloted Christ the Lord of all, a whole new beauty from day to day begins to dawn upon the soul. Heavenly things are shown which the world feels are utterly incredible. Such would most surely be the case, Jesus said, for spiritual things are only spiritually discerned. To speak of things that by the Spirit you absolutely know, often makes the world feel that you are beside yourself, that "you have a devil," and that your spiritual learning hath made you mad.

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God has ever hid these things from the wise and foolish and revealed them unto babes; so for some mysterious reason it has ever seemed good in the divine eyes. The function of the school seems to be to buttress up by reason and practically apply the things that the "open vision" reveals.

One of these things which the Spirit thus reveals is that *deathless life is the divine design for all.* God's plain purpose will fail in this sublime realization, only when we resist by our unbelief this Spirit of life that is striving for this heavenly mastery, as it strove in the heart of the Master of us all. It is surprising how this clear-cut purpose runs as a heavenly cryptogram throughout the Gospels, especially so in the Gospel of John.

It is needless to say that the sum and substance of the whole message of God was the bringing of life and immortality to light, as shown in Jesus and to be reshown in every believer's soul. Jesus was the *Life bringer* and the *Life giver* of the race. Led by his Spirit we are to reckon ourselves dead to sin and equally dead to sickness and to death. Indeed, the latter are but the bitter fruitage of the unbelieving or half believing soul. That we have "passed from death unto life" when we believe, in a far fuller sense than it is usually interpreted or than we have yet realized, is most clearly the truth-trend in the unfolding of John's message of our Lord. Here it is in a word. In John 6:58 are these pungent words: "This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever." "The bread that I will give is my flesh, which I will give for the life of the world" (John 6:51). The contrast seems to be clearly between those who died in the wilderness, though they had eaten of the heavenly manna, and those who are to eat of "the true bread of heaven" and shall never die. It seems clear that God's purpose for his children is that as we unfold according to the divine purpose, *there should not be a death descent into the grave, but a divine ascent into glory.*

He seems to say to us that to live and move and have our being in the full guidance of the Spirit means for us that

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the moment will come when we shall not finally be *downed* by death, but be *dead* to death. If we follow him, we shall come to the place where that awful terror-moment will give way to the most glorious triumph-moment; when we can say with a joy unspeakable, and with far more meaning than we have heretofore put into the words, "O death, where is thy sting? O grave, where is thy victory?" *Dead to Death! Alive to God!* To those who hear this truth thus boldly stated today, just as the near disciples heard it stated by their Lord, the following words of the sacred narrative seem most true: "Many therefore of his disciples when they heard this, said, This is an hard saying; who can hear it?" But Jesus, knowing the weakness of their heart to grasp a vision so glorious, seemingly so contrary to all the experience of the ages, held up as undownable evidence, said: "Doth this cause you to stumble? What then if ye should behold the Son of man ascending where he was before?" It is as though he had said, would you then believe that this is God's glorious purpose for us all? But even this could not make Christ's hearers break with the universal preconception of death's doom for the body, and that it is the door of exit for us all. "From that time many of his disciples went back, and walked no more with him," till Christ, with heart almost broken, most pathetically says to the Twelve: "Will ye also go away," under this message of the Messiah, that is God's full, final and most glorious universal message for the world?

In the record as given in John 8:51, Jesus again brings the great truth before them, that there might break into their hearts the heavenly enlightment. Now the message is very bold: "Verily, verily, I say unto you, If a man keep my word, he shall never see death." Then came as a reply from the leaders of the people what seemed to them the only possible answer and the truly undownable argument: "Now we know thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead?" *Yes, he was.* And because

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he was, he was to demonstrate most divinely in his own person later, that he could not only slip out of this life into the larger life eternal, as did Enoch; or be carried to the skies in a chariot of fire as was Elijah; but he could do more. He could and would put himself even into the very hands of death, and show its utter powerlessness to hold either in body or spirit a life that believes that the sinless, diseaseless and deathless life is God's eternal and crowning purpose for the race; and that the whole creation is groaning and trembling to bring forth as the final full creed of Christendom, as its Easter Hallelujah music. Christ did not die to show that the way he went was the way all *should* go. It was to show that he was dead to death as truly as to sin, and that he defied death as he did sin, and that he is calling his followers up into that holy confidence and heavenly defiance also. He was going to say to this last great enemy of the race before whom all men thought they must fall, "Thou art forever powerless." Here are his all-loving and all-comprehensive words as to the place of his own death in the plan for the final full salvation of the race:

"Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

God gave no commandment to Jesus that he did not give to every disciple. It is God's command also for us all. God is waiting to have his children believe that he is willing and ready to glorify himself in his children, so that they will not have to go by the valley of the shadow of death to glory; but by the glorious highway of the Spirit that Jesus took in the great ascension, the exit of the final and fullest triumph.[1] The reaper of our lives is not to be "death with its sickle keen." The reapers are the angels, sent to bear us into the life transcendent. To believe this may seem like standing alone against the world. It is one against the saints and the seers and the scientists, and one against all the throng of the thoughtless. *But it is one with Christ and that is one on*

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the side of the heavenly majority. He who is anxious to be with the crowd, will not take his stand here with Jesus. Are we on the side with Christ, or with the jeering throng of the deniers who cry out with the great rabble who rebel: "We know that God spake unto Moses: as for this fellow, we know not from whence he is."

A little later on Jesus again took up the great theme that is some time to thrill the world, which was the final message of the glad tidings for all. This time it was more in the concrete and so clear that it seems "a fool and slow of heart" should catch the truth of truths which the race some time will catch with a joy unsurpassed and a boundless gratitude. It was at the tomb-side of Lazarus. The incident is given in John 11:25, 26. Oh the wondrous words! "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me *shall never die.* Believest thou this?" Four days had his friend Lazarus been dead. Three days, all the world half blindly believed, the spirit of the departed hovers round the body, as though struggling to come back again and fill it with a life glorious. This traditional waiting time had passed. Four days had gone since the death moment, and all was forever hopeless. But he whose belief was so undownable that a life hid in the heart of God is deathless, was to give the holy evidence, that such belief was never groundless. He was to show that death would have no power permanent over another, if one with such confidence should speak the word that would call the departed back to life. And that same Christ is waiting for that hallowed moment when there shall be children of the Father so filled with the faith of the anointed, that they will show that death has no power in the presence of those who are in deed and in truth joint heirs with Jesus. But merely to call others back from the dead would mean little or nothing to the universal reign of the Son of the Highest. Indeed, it did not awaken this faith in Lazarus. It would not awaken it in others, merely to call them back from death to life. What God is working for in this world is such a faith in the followers of his

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Son as to make them overcomers such as he is in all things. In the presence of threatened death, this victory would shine forth most glorious.

Merely coming back from the dead would not do this. It must come by our looking into the life of him who was the resurrection and the life. Only faith will awaken that glorious confidence that "*he that believeth in me shall never die.*" That is the final, full lesson of the Spirit. Some day it will dawn upon the heart with such wondrous vision, that one will cry out with a joy like the angels, "Eureka—I have found the pearl of priceless value—I see the glory-goal of all creation—Christ's triumph of the *deathless life.*" Thitherward you will run, never weary; and walk on the journey to that glory-place and never faint; for you know that in the last great stand you will have to take against the foe never yet conquered, you will come off as victorious before it as did the great captain of our salvation, our Lord the Christ. In this faith you will walk, till by sight you will see the fact wonderful. Then when the victory shall have become yours, you will rejoice forever that you were permitted to blaze the way for other souls to walk this path hitherto untrod since our Lord passed this way, who is ever calling to us to follow boldly where he has led the way by such a wonderful light of experience.

Now comes the last great test for Jesus. *Can the Christ do what he said he would? Can he by faith throw himself into the jaws of death, and come off unscathed in the conflict?* Calvary was to be the great place of the test. It was called Golgotha, the place of the skull. "The place of the skull," the whole world says, "is the final place of all." The greatest of the Greek philosophers had ever before him the skull as a constant reminder that philosophy knows no way leading out of life's mystery that will let us escape this as the common goal of all. Saint Anthony, one of the rarest of the saints, in his hermit cell, had the skull ever before him, between the Bible and the crucifix. "For," said he, "it is the awful reminder that somehow and somewhere, this must be banished as the common end of all. But how, only God knows."

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One of the greatest pictures of the modern artist is that of the Magdalene lying prostrate, reading, before the skull. It is the soul of the artist saying that the end of all, with literature as your light, is the same as that of the philosopher and the saint, *the skull.* Even modern society in its merry giddy-go-round has had its heart touched and for a moment has been made to come to itself, by that rare etching, picturing, as it were in a mirror, the skull as the last sad scene of life, whether as a farce or a tragedy it is finished. On the tombstones of the graves of Puritans, this also was the ever present reminder of the dark tomb with its earth to earth, ashes to ashes, and dust to dust. The skull and cross-bones were chiseled with every epitaph, as though life must in the end fold its arms forever helpless before this dread enemy of the race. But on Calvary, Christ once and forever wiped all this out; and it is left to the believer only to appropriate to himself the glories of that triumphantly finished work. The taunts of the traitors and the tirades of the tribes, at that awful moment flung back into the face of the Savior the "impossible" in this awful conflict. "He saved others, himself he cannot save." "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross." Where was now his faith in the *deathless life? Where now is the glory of the body, aglow with the glory of the highest?*

Yet the resurrection moment came, when he did as he said he would. And Oh, how glorious! He then could say, I told you that death was downed and doomed, forever. If one only believes, he will also experience the glory of it. A new life was Christ's afterwards. He had slain the last enemy of the race, and you and I are to accept this victory as much a part of our salvation, as any of the good news that the God-spell of Jesus brings us.

Only one poor soul seemed to have caught a glimpse of this glory that awaiteth, and that was Mary of Magdala who at the last feast anointed the Lord with the precious ointment, which she had saved for her own burial. She must have felt that he who had saved her from her awful life of

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sin would save her from the tomb, and she would not need the burial ointment. Even the harlots, as Jesus said, catch glimpses of the glory of the kingdom before many of the wisest. When she poured the ointment for her burial upon her Lord, he said, "Let her alone: against the day of my burying hath she kept this." To *her* as to *him* there was at that moment a feeling that there would be no burial, in living contact with such a life in the Father, as Jesus had and ever giveth.

Now come the last words of Jesus to the disciples, with a far deeper and richer meaning. "When he, the Spirit, is come, he will reprove the world of sin, and of righteousness and of judgment. . . . Of judgment, because the prince of this world is judged." The prince of this world is the prince of darkness that has ever put the fear of death into our lives. Jesus came to draw out the sting of death. When thou seest him lifted up triumphant over death thou mayest rest assured that the Spirit that took him in triumph out of the very jaws of death, will do this to thee also, if thou wilt only *believe.* Faith alone, here as everywhere, is what brings the mighty triumph. Here you can take your stand; God is helping you by his completed work, most clearly shown for you in Christ, and to be in you, if you will but by faith appropriate it. How can his words mean aught else: "*I am the resurrection, and the life: . . . And whosoever liveth and believeth in me shall never die. Believest thou this?*" Stand up, Oh redeemed soul that believest that Christ is the expression of thy full and complete salvation and answer him, as he speaks to thee, the *everlasting Yes.* Drown down by a divine demonstration through thyself the whole chorus of the sirens, singing and sighing the *everlasting No.* This is the way of the saved into the fullness of life and light. Walk forward boldly under the leading of this blessed spirit. The ecclesiastical lions that may roar about thee, are all chained by him who giveth his angels charge to keep thee in all this blessed way, which God is opening up as the final highway from where we are into the inexpressible glorylight. Calvary, the place of the skull, is forever passed for thee. It is nailed

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with thy sins to the accursed tree. Thou hast part in the first resurrection. Death and hell are for thee cast into the lake that burneth with fire forever; they have no more power over thee in the great deliverance. It is the last turn in the way of life, from which the New Jerusalem bursts upon thee with the radiance that no man can describe. Then there is a new earth with this new heaven let down from above. Sickness and sighing and death are gone forever in the full victory that overcometh. Now is fulfilled the great prophecy of the Hebrew Targum: "Nine thousand myriads of worlds receive influence from, and are upheld by, that Golgotha, the skull."

This is the thought alone that makes the Holy Communion forever most heavenly and sublime. "With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."

The passover, as all know, got its name from the most wonderful of the series of God's great deliverances of his chosen people.

It is well called the passover, for the Israelites by this feast recalled above all else how the "death angel" passed over their home that night when he brought sorrow so universal to the people of Egypt. The blood on the doorpost meant no death of the firstborn in the home of the Israelite. The passover was a feast memorial of this; yet it was *much more*. It was a *feast prophetic* of a glorious time divine, when the angel of death should be ever passed and over with us. When that came the kingdom of heaven would be fulfilled, fill us full of the rule of the divine law and love. That time came as the first fruits in *Jesus*. Over him the death angel waved his wand; but there was no victory. He could not do his dark and deadly work. Jesus was the great overcomer in place of the overcome. The Circe wand could not do for him what it had done as a deed so dark and deadly for all the race. He was immune to death. The life of God coursed through his very being; he had passed from death unto life. At the last supper he took the cup "after supper," that no one was allowed to drink, save on the penalty of

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death. It was the Elijah's cup. It was the one that could be drunk of only when Elijah, the deathless, should return and hand it to the lips of those whom God has destined to become forever deathless. But a greater than Elijah had come. It was the longed for Messiah of the race. It was the deathless one to whose coming the passover ever looked forward as the great divine event toward which the whole creation longed as the striking hour of the deathless life. Then most staggering of all, Jesus rose, the master of the holy feast. He goes not to the open door as was the custom, nor looks out into the darkness saying, "Oh Elijah, when wilt thou come and give us to drink of the sacred cup?" as was the most solemn moment of the great feast. He riseth from supper and taketh the cup of Elijah, and said, to the startled, staggering amazement of them all, "*Drink ye all of it.*" He had already drunk. He had the potency of the divine so deep in his soul that the fruitage of the deathless life was bound to come. But he would have *nothing* for himself he would not have for *all.* So he says to them, *Drink ye all of it.* Ye are joint heirs with me of the deathless life, if ye will only by faith accept it. My blood not only is upon the doorposts of your house, but courses by faith through your very life. *It was fulfilled with Jesus.* It may be fulfilled in us, if we only believe. It will be fulfilled sometime and somewhere, in some life through the very divine demonstration of which there will come the blessed return of the Spirit of Christ to the heart-sick, heaven-homesick world. Then the kingdom of heaven will be within us. Then will be the day of the great Jubilee. The New Jerusalem will be ours, and we shall be one in the glorious life of the passover forever fulfilled; and the whole earth will be filled with the glory of this vision final, most heaven rapturous and most divinely sublime. The *deathless life is God's glory goal,* and *earth's glory gold.* It is the riches that only heaven can give. Beside it, all is but dust and ashes to the soul.

The whole thought creation is groaning and trembling to bring forth the deathless life as the great cardinal con-

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viction of the heart. Why the truth seen at such glory glimpses has not burst forth into a clear steady light as the crowning glory of the creed of Christendom, is one of the greatest mysteries one has to face.

All this is not a belief that makes a life merely ecstatic. Indeed, it is quite otherwise. It is a faith that steadies life, and makes it move on in "majestic sweetness," and with "a sweet reasonableness," yet with a most blessed assurance that all things work for good in this world, and all trials are but goads of God and the flails of the angels bringing us into the heavenly highway of holiness. It is the beginning of the longed for Millennium. Out of the reign of universal law you have passed into His life of *everlasting love*. It is the touch that plants your feet firmly on the earth; but it lifts your head far beyond the stars, and nestles your heart in the bosom of God!

"Man's thought is like Antæus, and must be
Touched to the ground of Nature to regain
Fresh force, new impulse, else it would remain
Dead in the grip of strong Authority.
But once thereon reset, 'tis like a tree
Sap-swollen in Spring time; bonds may not restrain
Nor weight repress; its rootlets rend in twain
Dead stones and walls and rocks resistlessly;
Thus Christ touched Death,
The dread destroyer of us all. But when
We enter into Fellowship with him
Who is the resurrection and the life,
We know *the deathless life is ours as his*,
And Faith has found its fullest, fairest victory;
The world its glorious *Easter-tide*."

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[1] Even our most conservative theologians today feel that death has no place in the working out of the purposed plan of God for mankind. Prof. James Orr in his "God's Image in Man" says:

"There is nothing perhaps, in which the 'modern' view of the world is clearer, or assertion is more confident than on the universal reign of death over all creatures, man included. The idea that physical death is not a part of man's natural lot, but has entered the world through sin, is scouted at as an absurdity. . . . But I would ask seriously, is it so? The body in the case of man is not to be regarded as the old philosophers thought it, as a natural prison house, from which

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he should be glad to escape in death. It is a *part of himself*—an integral part of his total personality. It follows then that death to him is *not* a natural process, but something altogether *un*natural—the violent separation of two parts of his being which God never meant to be separated—a rupture, a mutilation, a rending asunder of his personality. . . . Even Weisemann the biologist says 'the origin of death is one of the most difficult problems in the whole range of biology,' and it seems that life should come that would not die at all. I resist the conclusion that death is the normal lot of man; and can find only a clear and consistent position of life, on the hypothesis that it is not."

Luther in his most inspiring passage in his great work on Galatians, rises to visions even more clear, when he says that death has no place in the plan of God for man, and he should reckon himself as dead to death as to sin, the very source of the dark, dread destroyer of the race. Dr. A. J. Gordon, one of the most saintly, yet all-round Christ-filled men that the century just past gave us, puts the vision thus for us:

"There is a false and widespread error in regard to the relation of our bodies to the redemption of Christ. It is taken for granted by many that this house of clay was never intended either to be repaired or beautified by the renewing Spirit. The caged-eagle theory of man's existence is widely prevalent—the notion that the soul is imprisoned in the flesh, and is beating its bars in eager longing to fly away and be at rest—all of which may be very good poetry, but is very bad divinity. The Scripture teaches, indeed, that we who are in this tabernacle do groan, being burdened; but it does not therefore thrust death's writ of ejection into our hands as our great consolation, and tell us that our highest felicity consists in moving out of this house as quickly as possible. 'Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life,' is the inspired testimony concerning the highest hope of existence. The redemption of the body, not the dissolution; resurrection, not death, is set before us in the gospel as the goal of victory. But because that great promise of the gospel 'who shall fashion anew the body of our humiliation that it may be conformed to the body of his glory,' has been so largely supplanted by the notion of a spiritual elimination taking place at death, in which a purified soul is forever freed from a cumbering body, all this has been changed in the dread of many. The heresy of death-worship has supplanted the doctrine of the resurrection with a multitude of Christians."

If the flavor has gone out of things, if you cannot catch happiness, if you are out of tune with yourself or with your world, for the sake of everyone concerned take yourself in hand quickly.—*A. K. Fallows.*

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TEMPLE TALKS

CHARLES FILLMORE

(The following are extracts from addresses given by Mr. Fillmore in Unity Auditorium, Kansas City, Mo.)

THE WELL OF TRUTH

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.—John 4:13, 14.



A WELL is supplied by a hidden stream coming forth from a point beneath the surface of the earth; therefore, it is a striking symbol of the inner fountain of Truth bubbling up from the soul. The hidden stream supplying every living well has its source 'way up some mountain side, where the snows and rains of the inexhaustible heavens perpetually feed it. So the stream of Truth flowing into the secret place of the soul has its source in the Universal Father, and is without limit both as to quality and quantity.

The earth is filled with invisible streams of living water, but we do not tap them and drink the cooling draught until we have dug deep down. So each soul must go to the hidden stream forever running in unfailing quantity beneath the drifting sands of the outer consciousness.

This stream of Truth is connected with the one and only source of all Life and Wisdom, "The Lord, the fountain of living waters."—Jer. 2:13.

Thoughtless, shiftless people have been known to live year after year depending for their water supply upon some surface spring or spasmodically flowing branch, and in times of drouth, have had to abandon their homes for lack of water. Yet in after time some man with faith in the

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resources everywhere-present, dug a hole in the abandoned door-yard and found a well that never went dry. The Desert of Sahara has for thousands of years had only here and there a little oasis to entertain the weary traveler through its wilderness of sand, and since the days of Jethro, Priest of Midian, and long ages before, the swarthy natives have depended entirely upon the widely separated surface water supplies in all the deserts of the Orient. Now has come among them a people with faith in the everywhere-present resource, who have said, *dig* and *get water;* and lo, oases are being formed all over the country.

The earth with its laminated ribs of rock, its internal fires and turbid flowing streams, is like unto the body of man; mind asleep—consciousness crystallized.

On its surface the elements in their round of sunshine and shadow, storm and calm, represent the changeable intellect. The electric currents that flow from pole to pole, to sun, to planet, represent the psychic realm, the photographic gallery in which all the images of man's mind take form and semblance of life. But interior to all this is the Principle, Substance, and Intelligence upon which everything rests.

That same principle is back of all that man comes in touch with. It is the innermost of his being, and until he recognizes it, and draws from it his wisdom he is an alien in the house of the Lord.

Why are we not more generally conscious of this Well of Truth?

Because, first we are Free Will, and in our freedom to be what we wish to be, we have chosen to be ignorant. This is one of the privileges of perfect free will—the choice of ignorance.

Much foolishness follows the choice of ignorance. In our ignorance we have looked upon our bodies and said, "This is me—this is all of me. I am this brain that thinks, and when I lose this thinker I am done for." This perpetual denial of our spiritual nature has separated us from our source, the Universal Spirit.

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"God is Spirit: and they that worship him must worship him in spirit and in truth."

God is *Spirit*—not "*a* Spirit," as the old version has it, but just *Spirit*—everywhere-present Intelligence.

We hear a great deal in these days about a new way of communication between people. It is called thought transference, or telepathy. For instance, two people who have grown mentally harmonious by long association in the same plane of thought find that they appear to simultaneously mention the same subjects. Their minds are in such exact chord that the thought vibration of one impinges upon the other like the synchronism of two perfectly tuned musical instruments. A New York drummer relates that he accidentally discovered that he could catch his wife's thoughts, and they now make it a practice, when he is absent, to retire daily to a quiet place and hold a silent conversation, although separated by hundreds of miles.

This thought transference between man and man is now becoming so common as to be accepted among progressive people without question. It is important because it hints of higher things.

What are the requirements of thought transference? First, harmony of interests and aims between the participants; next, attention. A mother whose whole thought is centered in cooking good dinners cannot get into telepathic communication with her literary daughter. Neither can a drummer whose mind is filled with thoughts of money-getting, sense the finer thought realm of his religious wife.

Each man, woman and child is the center from which a perpetual thought vibration is circling forth. Every idea held in mind proceeds at once to function through some organ of the brain. Molecular action is set up, heat is produced, and momentum given to the universal ether.

It is said by physical science that a pebble dropped by a child in the ocean sets in motion waves whose ever widening circles finally impinge upon the most distant star of the universe. So every idea dropped into the mind sets in motion the invisible ethers, and their ever widening ripples go on and

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on throughout the years of eternity. If it is an idea founded in Truth it may start forth under the most discouraging circumstances, and he who gave it momentum may be crucified for his temerity, yet it will roll on and on until its mighty thunderings reach the ears of those 'way down the centuries, and call them back to life. Jesus of Nazareth was such a thinker. He it was who said, "God is Spirit, and they that worship him must worship him in spirit and in truth."

Don't you see what he meant? He referred to the laws of mind. There are no other causative laws. If you want to set up telepathic communication with God you must come onto his plane. God is Spirit; his plane is spiritual.

Now we mentioned the requirements of thought transference as, first, harmony of interests and aims between the participants; second, attention. These are identically the requirements of telepathy between you and God.

Remember, God is the invisible Spirit everywhere present—the Living Well of Truth within you. Not absent for a moment of your existence, but nearer and dearer than your father, mother, brother or sister. "Ye are the temple of the living God." He lives in the same house with you. It may be that you have taken up your abode in the basement and do not know that there are upper stories. If you want to communicate with him, you must "come up higher."

The first step is to analyze yourself and see if your interests and aims are identical with his. Can you say with Jesus, I do those things which are pleasing unto the Father?

Have you given up all desire to do anything on your own account, and dedicated your whole life to God? This you must do before your interests and aims can become identical with his, for how can you know what his desires are until you have let go of your own worldly projects?

A great many people assume to know what God's aims and interests are. They have their own ideas about how his work should be done and they proceed to do it in their own way. They use the substance and life of God to rear structures of their own selfish ambitions. This is the slaying of

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the Lamb which has taken place from the foundation of the world.

They are honest enough in motive, they desire to do good, but they are ignorant of the conditions that must exist between themselves and the Father.

"God is Spirit," is the most important statement that Jesus ever made. One whose consciousness is centered in form, things, limitations of every description, insists upon having a creator of limitations. God to him is a personal being with monarchial tendencies. The Jews believed Jehovah to be a God of vengeance; a kind of "Jack-the-Giant Killer," who was "angry with the wicked every day." The orthodox Christian world of today has this same concept of God, and any Sunday you can hear God's likes and dislikes described by the average minister of the gospel. You will observe that these ministers invariably invest God with the parts and passions of an unusually arbitrary and unreasonable man.

This idea of God prevails among all people who have not thought carefully about the matter. The parents have believed in that kind of a God, and the children have accepted it as correct without using even everyday common sense. Thus it has grown to be a race belief that God is a fickle despot.

But Jesus of Nazareth did not recognize that kind of a God; on the contrary, he rung the changes over and over that God is Spirit—Limitless Being—everywhere present, yet nowhere confined.

How could God be a personal being and at the same time be inside of Jesus? He said, "Not I, but the Father within me, he doeth the works." Orthodoxy says it was the Spirit of God within him; but he did not say that. He said *God* was in him—*within him*. Then they say he was God himself. But Jesus did not claim to be God. "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works."

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Now if you are blinded by this limited concept of God you must rend the veil before you can drink of his eternal fount existing eternally within you.

This contracted idea of God arises from your own contracted idea of yourself. If you realized what you are, you would begin to get a correct idea of what God is.

God is Spirit, and they that worship him must worship him in spirit and in truth. How could a being who believes that he was born into consciousness a few brief years ago, and will die a few brief years hence; and who thinks that he is a mere bundle of flesh, blood and bones—how can such a being worship a God who is Spirit, and who must be worshiped in Spirit? Where is the point of contact between their minds? How can thought transference take place between two minds so widely separated in interests and aims?

Here is the gist of the whole question: "The true worshipers shall worship the Father in spirit and in truth; for the Father *seeketh such to worship him.*" He cannot change his spiritual liberty and conform to our limited narrow views of him. We must realize our true being and thus rise to his plane of understanding. We are in the "image and likeness of God," the sons of the Father, like him in attributes, but free to be what we will to be.

The first step, then, in getting acquainted with this indwelling Presence is to cut loose from the prevalent ideas about man. We must deny without reserve all fleshly limitations. We must take our places in the God-head as Idea—Spirit in process of manifestation. You are not flesh and blood, nor are you under the law of flesh and blood, if you will take a firm stand and claim your place in Being; you are Spirit—one with the All Spirit, and all of its possibilities are your possibilities. "All thine are mine, and mine are thine."

Through the power of your word you have created the belief that you are "grass," and through that same word you must let go of that belief, and acknowledge your true status as the Idea of Omnipotent Mind.

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Then you must fearlessly and conscientiously seek to know what concessions are necessary on your part in order to come into a full consciousness of your Sonship. Through your thinking you have produced conditions that have separated your sphere of intelligence from the Wisdom within, and by that same process you must *let go* and create anew.

Don't overlook the fact that there is method in the creative process. Don't let your dominant idea that all things are the result of thinking blind you to the foundation principles in Being upon which all right thinking must be based.

On the way back to the Father's house the Son discovers that all conditions of consciousness are the product of thinking, and in the enthusiasm of his new found power, he proceeds at once to decree all sorts of things. He forgets all about there being such a thing as design back of all orderly thinking. He sees that which he wants and proceeds to vigorously decree that it shall be his, regardless of its adaptability to his permanent needs, or his capacity to use it after he has gotten it. Much shortsighted work is done by metaphysicians in this stage of realization, and they are frequently appalled at the trials they bring upon themselves through the mental currents which they set in motion. For instance, a mother sees what she thinks a brilliant marriage for her daughter, and sets to work decreeing silently that it shall be consummated; which it is. Afterwards it is disclosed that her daughter's husband is a criminal, and was at the time of the wedding. Or, a man with certain business or professional ambitions sees an opportunity to attain his object through this silent law of mind, and does it. Afterwards he discovers that he is not satisfied with the attainment of his object, and finds he missed by his lack of foresight the very thing that would have brought him satisfaction.

We are always striving for things which when we have gotten them, do not bring the pleasure we anticipated. All of which shows a lack somewhere. We know that the Supreme Wisdom must possess the capacity to bring forth conditions of harmony and satisfaction. That we do not

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bring about such results indicates a shortcoming. We have left out some of the factors of the process.

In the God-head man stands as the Will—the Former —which is, in other words, the thinker. Thus, in the macrocosm, humanity represents the thinking faculty of Being. In its creative process Being is separated into distinct planes of consciousness, each of which seems separate from the others. Swedenborg calls them "discrete degrees." There is the plane of Intelligence, and the plane through which abstract consciousness becomes concrete, and then there is the plane of the things formed. Now each of these planes of consciousness has intelligence and power within its sphere of action.

Intelligence *knows*, sees and perceives the relations of all things, and just how they must be grouped to produce a given result, but Intelligence cannot produce that result without a process. The first factor in that process is Will —the Thinker—and through it the result is reached. But *Will* is a blind force, and when separated from Intelligence, sends forth malformations.

Now all these are the factors in the process, and not the Principle itself. The Principle is the *I am* of every man. He it is who can amalgamate Intelligence, Will and Consciousness into a harmoniously working power that will bring forth the design forever held in Divine Mind.

You are *I am*. Don't set your thinker to work creating conditions for you until you have consulted Intelligence. Don't start your building until you have studied the plans of the architect.

If you have forgotten that you are *I am*, and are bewildered in the limited whirl of the Thinker, stop the process and "wait upon the Lord." Rise into your Wisdom Sphere and wait. Don't reason, but wait. You may have to wait days, months or years, but *wait*. You will find it to your advantage to do so.

We all want to get into touch with God, and "God is Spirit." We want to know what Spirit is and what our condition is when we are conscious of being Spirit. To do

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this, we must stop this eternal mechanical thinking process, that repeats its weary round day after day, and find out why it is that we do not get immediate results, since we have discovered the Creative Law.

All things and all states of consciousness are produced by thinking, but all states of consciousness are not harmonious, neither does a superabundance of *things* bring happiness; which proves that there is somewhere a lack. That lack is plainly in a failure to know the right relation of things; and who may know that without Wisdom?

The world looks today upon wisdom as something which may be acquired through the study of books, or by experience in the applied sciences. This, however, is not the spiritual wisdom which manifested so brilliantly in Jesus of Nazareth that even his pharisaical contemporaries marveled at it, knowing that he had never studied letters. This wisdom comes direct from the Father to the inner sanctuary of each soul, and "whosoever drinketh of this water shall never thirst . . . but it shall be in him a well of water springing up into everlasting life."

This "well of water springing up into everlasting life" is regarded by the average man as a pretty metaphor; but that it is an absolute reality, and has location in his body, he does not for a moment believe. Jesus of Nazareth dealt in allegories freely, but every one of them had a substantial foundation. The well of everlasting life springing up in man is no exception.

It is possible to attain a state of consciousness where the Universal Life is poured into the body so bountifully that the recipient senses it as plainly as he would the shock from an electric battery. It is not, however, an external sensation, but *internal*. An entirely unknown set of faculties are opened up in the soul centers of the devotee, and he finds that the divine life actually springs up within him as a living stream flowing into his very flesh from an invisible fountain. This is the Living Word that becomes flesh and dwells among men. It is the water of life that "whosoever drinketh shall never thirst."

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People cannot understand how such a wonderful elixir of life exists within their very bodies and they be wholly unconscious of it. Yet living streams of water percolate all through the earth unknown to those who walk on its surface, so in the body the vital forces flow unseen.

Have you ever communed with the wellsprings of your life and intelligence? Have you ever gone into your closet and there prayed to the Father in secret?

Intelligence is an invisible principle. Life is an invisible principle. All power comes from the invisible. You are ignorant of your invisible potentialities because you have ignored them.

Whatever you center your *I am* upon, that fills the cup of your consciousness. If it is upon things of the external world, things made and gone to seed, why, it is those things that fill the eye of your *I am*.

But things are not Wisdom. Things are not Life. They are merely the evidences of Wisdom and Life.

If you wanted to consult the architect who planned a building you would not expect to do so by confining yourself to an examination of the building. It might by its symmetry commend itself to you, and thereby suggest a desire to know the architect, but your intelligence must form a common point of contact with his intelligence before you can know his capacity for designing.

Exactly the same procedure is necessary in finding out God. If you concentrate your whole attention upon his creations you will never find the creator. The maker always transcends that which is made.

When you understand that God is Spirit—everywhere present at all times, and that you are Spirit, and may under proper conditions come into conscious relations with his Spirit, you have found the key that will unlock all the mysteries of existence.

But don't forget the conditions under which your spirit may be the inlet and outlet of God's wisdom and life.

The first condition that is mentioned as necessary to thought transference is identity of interests. To make your

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interests identical with God's you must make a complete consecration of yourself to his guidance. He is the one Fount of Wisdom and from no other direction can you get the intelligence necessary to do your work.

You locate yourself in the things of sense, or the place of soul, by your mental attitude. If you examine your motives and aims carefully you will doubtless find that they relate to your own affairs and life. Unless you have wholly dedicated yourself to the Father you will find that selfishness dominates.

This must be sacrificed on the altar of the living God if you enter into his holy of holies. If you are ambitious in any direction you must give it to God. Human ambition is an ephemeral affair and never brings satisfaction. If you lack ability you must turn its mortal limitation over to God. If you are weak, sick or poor, turn all these human shortcomings over to the bountiful Father. Let go as rank error every failing which the mortal eye beholds. Throw overboard this earthly ballast. Make connection with the Mind of Spirit at any cost.

Don't try to hypnotize yourself into the belief that you have already made the connection unless your words demonstrate what you decree. Something is lacking so long as we are not conscious at every breath of the inner Well of Wisdom and Life. We have not gotten back to the Father's house until we feel the kiss and see the gold ring put upon our finger.

That Loving Father is now here. As we speak, his Spirit reaches forth to meet our spirit, for "he seeketh such to worship him."

As the light of the lamp dispels in a moment the darkness that has reigned for a hundred years in a room, so a single ray of divine light from the throne of mercy illumines our heart and frees it from the darkness of a life-long sin.—*Ramakrishna.*

"If I have not given as freely as I have received, I am in debt."

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THE FAITH THAT REMOVES MOUNTAINS

(From an address by SOPHIA VAN MARTER at the Unity Center, New York.)

TODAY, we are going to have a real good talk that will bring us into the conscious realization that there is such a thing as a faith that removes mountains, a faith so powerful that nothing in the universe can stay its hand.

I will begin by reading to you a few verses from one of the most powerful expositions that I know of on the subject of faith. You will find it in the eleventh chapter of the Epistle to the Hebrews:

"Now faith is the substance of things hoped for; the evidence of things not seen."

The Rotherham and some other versions say, "The evidence of things when they are not as yet seen."

Faith is the substance, the actual substance, of things that are hoped for, and the evidence, to your consciousness —I want to say more than subconscious mind—the evidence to your real selves, of the existence of things when they are not as yet seen.

Read the eleventh chapter of Hebrews, to and including the thirty-eighth verse.

"And these all . . . obtained a good report through faith."

Sometimes, when I have read one of these wonderful chapters in the Bible, I feel like putting it down and just saying *Amen*, and that is all. What more could we want than just such a consciousness that there is such a power, and that power latent within us, which does all these wonderful works? These are not fables.

Is it surprising that, after the miracle that is called the Miracle of the Loaves and Fishes, or the feeding of more than five thousand people out of one little boy's

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luncheon basket—two little sardines and five little buns—the disciples of Jesus should come to him and say, "Teach us how to do the works of God," or, in other words, "What must we do that we, too, may do these miracles which thou hast just done?"

No wonder they wanted to know how, after such an experience. Who would not? And what did Jesus say to them? "This is the work of God," *this is the work of God*, "that ye believe." It is simply believing; it does not mean struggling, and running here and there, striving, and straining the body to the uttermost. No; "This is the work of God that ye believe."

And what are you to believe, and how? That you are to believe on him that is sent to you. Where? "On him that is sent." Where? In you. That you are to believe on the inherent power of the divinity within you if you want to do these works, of which we have just read in this wonderful chapter of Hebrews.

We read elsewhere, when Peter went to walk on the water to Jesus, and when Jesus had said to him, "Come," that he looked at the waves and saw they were boisterous, and he began to sink. Jesus reproved him, for what? Note this fact, please, that Jesus did not reprove anything outside of Peter, though the waves were boisterous. People come to us and say, "O, if you would only tell my aunt, or my uncle, or my sister, or my mother-in-law to do this or that, everything would be smooth in my life." Jesus did not say to Peter, "If these waves were only smooth, or if there was only a bridge across here, or a plank, you could come to me." Jesus reproved *Peter*, for something that he should have had within himself. He said, "O thou of little faith, wherefore didst thou doubt?" Why do you doubt? Why do you question? Why do you look at the outside appearance? He looked at the thing as the objective senses reported it to him.

The moment you look at the outside appearance of anything that you have taken by faith, you have violated the law of faith. We have got to look entirely away from

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the outside conditions. The moment you throw in a little questioning, or a little doubting, or you say that your cold is not gone, or that headache, or that something else—"I only wanted to tell you that my eyes are still weak," or something of that kind, that moment you have violated the law of faith, and have put into it an element that will destroy your demonstration. You have worked against your own success.

We so often have people come and say," O, I have worked so long, and I have worked so faithfully," but when you begin to question them, you find they have somewhere, sometime, perhaps perpetually, looked at the appearance, and hence the demonstration has not followed. If you persist in looking at the outside appearance of that which you want to get rid of, it is going to stay, because you bind it there.

The scientists tell us that we live in the universal ether. In this we live and move and have our being. It is formless, but it is pliable, and it forms about us, in us and around us, according to our own thought and word. We set it into activity by that which we think, and then that which manifests to us objectively is that which we have thought, or said.

Now, if you are going to look at the newspapers, and are going to read about accidents, or divorces, or murders, or highwaymen, you are setting in motion a law of faith by which you will bring to you that kind of thing. Do you see what I am trying to get at? The moment you take up your newspaper, and are willing to read about accidents, whether automobile, or steamer, or anything else, you have set in motion, by acknowledging that law, a law which will bring to you the same kind of things that you have been reading about.

There is a law of faith. When we understand the law, it becomes very simple. The reason we have not manifested more faith is because of our lack of understanding. We have not understood that everything works in exact accordance with definite law. There is a law of faith,

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Paul tells us in the third chapter of Romans, by which we can bring anything to pass, and if you want a good lesson on faith, read that third chapter.

There is a law of faith as definite as the law of mathematics, or the law of chemistry, or the law of acoustics, or the law of electricity, or the law of anything else. It would be rather a serious undertaking for some one to try to put electricity into a house if he knew nothing about what might happen if he touched a live wire. It is safer to know something of the law. And so we have touched live wires, which have brought into our lives that which we did not want; and live wires which have destroyed that which we did want. There is no magic about it; it is absolute law.

Some years ago, after Marion Crawford had lived in India and had written "Mr. Isaacs," I met him at the house of a friend and was questioning him about some of the characters, Ram Lal, and others, who could be in one place, and appear fifty or a hundred miles away and be seen, while he was supposed to be in his own room; or one who could be buried, and after one month or six months, could be taken up and resuscitated.

Mr. Crawford said he talked with one of these adepts and questioned him, and tried to get at the way in which he did these things. Finally the adept got rather impatient with what he thought was ignorance, or stupidity, and he said, "Why, Mr. Crawford, it is a natural law that we can use, and be in one place, and appear in another, perhaps a hundred miles away; or that a man can be buried for months, and then be taken up and brought back to conscious life. But then," he said, "your electricity, and your telegraph and telephone, that we know is the devil; it is black magic, and you would better look out before you use that sort of thing. That, we know, is black magic."

What did this show? Simply that the man did not understand the natural law by which we use electricity in our telegraph and telephone, or he would not say that that was the devil. It is a very simple, natural law by which we send a telegram. The only difference is that one knew

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one kind of law, and the other knew another law. And so we want to get where we know that faith is a law, a working principle.

Now, for a few practical points. Your faith will work for you on three planes of consciousness. First, on the lower, or objective, you can bring a great deal to pass, just by thinking and believing in a thing. Then, on the mental plane, which is a higher plane, if you hold firmly enough, much can be brought about. But the real plane, where these wonderful things are done, is the spiritual plane. The spiritual plane is where these miracles, or what we call miracles, are done. A soul that can be so conscious of its union with God that it rouses its own divinity, can bring anything to pass.

This is the plane I want to emphasize. The one point I want to make clear today is that there is such a thing as identifying yourself so definitely with God that you are conscious of your union with God, until all things, just as Jesus said, shall be possible to you. Do I mean it? Yes. All things small and great, whatsoever ye say, it shall be possible to you, if, as Jesus said, thou canst believe in thine heart, and not doubt.

So many things which have seemed utterly absurd and impossible to us, would be just as easy as using the multiplication table if we understood the law as well. Now and then we hear an address on faith. We find that some of the workers of ancient times, not only Bible characters, but others, did these marvelous things. It was said of Iamblicus that he discovered he could make the eagles fly here and there, according to his will, and that he discovered, also, that he could rule the atmosphere, the water, the tempest. Have you ever tried it? O yes, it is not difficult at all. Haven't you ever, when you read Shakespeare's "Tempest," thought how was it that Prospero had that power of ruling the unseen forces? He had no power that you have not, and that I have not. You have the same power. If you will read Shakespeare's "Tempest" carefully, you will see that some wonderful things are men-

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tioned. They are not such as we have been reading in the eleventh chapter of Hebrews, however.

Once after hearing an address on this marvelous power of the human mind over everything, every so-called law on the earth, that which we have called laws on the objective plane, my daughter and I returned to our rooms. My daughter was thinking of this subject, and as she sat down, she saw a little mouse run away. We all know a mouse runs the moment it sees anyone. She thought if it is true, as we have read and heard, that Iamblicus could rule the eagles in their flight, why not I this little mouse? And she sat there and concentrated on it, and she said, silently, "Little mouse, I command you, come to me." And for a moment the mouse would run this way and that, and then perhaps come a little closer and a little closer. She continued to concentrate, and say, "Little mouse, come to me; I command you." And in a few moments the mouse ran toward her and jumped on her lap.

I do not tell this because I want you to have mice come and jump into your lap, but because there is a law by which you can control anything and everything, whether it is a mouse, or whether it is a tempest. No matter what it is, there is a fixed law of faith, and that is what we are trying to get at.

In the instances we have read, whether in Shakespeare's "Tempest," or when Jesus stilled the waves, we observe that the weather was controlled—the storms were controlled. Have you ever tried it? O you can do it perfectly. It is not so very difficult. You must first know that you can do it; that you can control every tempest and water and rain. You can do it just exactly as Elijah did, only we do not want to do anything that is going to hurt any one else. When we identify ourselves with the Infinite, we can never do anything that would harm another.

I will give you one or two more experiments; or perhaps this was more than an experiment.

Several years ago in England, in that part of Northumberland where my relatives live, the Tweed was over-

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flowing tremendously. It was flooding the fields, and the water came up so high that it was getting into the farmers' houses, and the sheep were being washed away, and one man said he saw a cradle giong down on the flood. But I said, there is a higher law that can control this. I managed to get over to a stone bridge, and I stood there, and I said, "In the name of Jesus Christ, go down. You cannot go into the farmers' houses and wash away the cradles and the sheep, and wash away the things that are needed. Go down. Go down." It did not go down in one minute, but I stood there for an hour and said, "In the name of Jesus Christ, recede; recede. That law that worked then will work now."

Did it? Yes, it did. I stood there until almost evening, but before I had gone the flood had gone; and that was the end of it for that year. I tried it another time when it came again, and it worked just the same. This second time I was not even able to get to the bridge, but I went up into the tower and stayed there and worked, and it went down.

The law will work for you every time when you are working with the law, and working in the universal, and for the good of all concerned, whether sunshine or shower, or whatever it is. You can so protect your property, your homes, yourselves, that nothing in the universe shall by any means hurt you.

At one time, it was the first year my daughter was the head of the house, and she had promised the school children a picnic on her oldest child's birthday, which came in the summer, and the rain poured for a whole week before hand. My daughter and son-in-law were away, but were to arrive that day. The agent came to me and said, "We might just as well give up the picnic, because all the weather reports say that it is going to storm all day, and I think I had better send around reports that there will be no picnic." I said, "Yes, there will be a picnic, and there will be sunshine. Put the tents up, and give all the orders," because there were five schools coming, "and say that there

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will be a picnic at this castle this afternoon." He looked at me perfectly amazed, but, being an Englishman, of course he obeyed.

I went into one of the towers, and I said, "I praise God for the dazzling effulgency of this blazing sunshine." It was pouring down rain, and the papers had announced that it would rain all day, and I stayed there for an hour, and I said, "I praise God for the dazzling effulgence of this glorious sunshine which is now shining." Before noon the sun shone, and they had their picnic.

You can do it every time, provided, as I have said, you are doing nothing that will injure another.

Now this faith will apply to everything in our lives. Let us begin with ourselves. Let us transform our own minds and our own bodies, and then let us live for the universal good of humanity.

You can do anything by faith. You need not lack any good thing.

We have some wonderful examples of eminent men of faith. I am not holding Napoleon up as an example of Christianity, but take the attitude he took, when they said, "O, it is impossible to cross, because of the Alps." He said, "There shall be no Alps. I will find a way, or make one."

"There are no Alps" to God's children. There are no obstacles to the faith of God in you. Everything shall be possible to him that believeth.

Most of you know something about the life and the works of George Muller, and his orphanages at Bristol. He was at one time the guest of a very intimate friend of mine at whose house we often stopped, and he said—you will find the same thing recorded in his diary, which has now been published—"I am not saying a bit too much, nor exaggerating in the least, when I say that I have had at least thirty thousand answers to prayer in the same day in which I asked, and many of them in the same hour." And then he gave this little incident—but is it a little one?

He said, "I have received in answer to prayer, with-

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out speaking to one living soul, five million, sixty-three thousand, eight hundred and fifty dollars." Most of us would think if we received sixty-three thousand, to say nothing about the five million, we had done pretty well. It would not be very bad, if we could say, conscientiously, that we had received in answer to prayer, sixty-three thousand dollars, to leave out entirely the five million. And yet, here was a man of God who said he had received the five million, sixty-three thousand.

How did he do it? How *did* he do it? By trusting God implicitly. I will tell you one little incident which will show you how he trusted—how implicitly, and that will give you the key to all his success. This was after he had his various orphanages in which he fed quite two thousand children. He had a very faithful steward, a man who had given up his life, thrown himself into the work of caring for these orphan children. George Muller never allowed any credit. He was not going to have any debts. On one day, twenty minutes before dinner, this steward said, "There is no bread, and no money with which to buy bread." Mr. Muller said, "Go and have the dinner prepared and the table ready; there will be bread."

Mind you, most people would have walked the floor and said, "This time I think we will have to go in debt." Twenty minutes till dinner, and two thousand children to be fed, and he said, "Go, prepare the table and have everything ready; there will be bread."

In ten minutes the man came back and said, "Mr. Muller, there is no bread. It is almost dinner time."

Mr. Muller said, "Go; there will be bread."

Five minutes before time for the bell to ring, the man came back, and Mr. Muller said, "Go, and never come to me with such a report. There *is* bread."

Just at that moment a baker's wagon came tearing up to the door with a great big load of bread, and the children had their dinner. How surprised and delighted the man must have been.

But that was not the end. After dinner Mr. Muller

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sent for his faithful steward and said, "I am very sorry, but you will have to go. I cannot afford to have a man in my house who doubts God for twenty minutes. You must go."

Do you see the point I am trying to make? When you have taken anything by faith, stand by it, and say, "I have it." Do as the three men did in the fiery furnace—Daniel's friends, when they said, "We will not yield; our God is our help; but though he should not save us, yet will we not doubt; we will not question."

These, as I have already said, are the souls that are conscious of their union with God, that recognize their own inherent divinity and omnipotent power. You must get into conscious union with God. You must know how to get still before God, to hush the outer passions, the outer clamoring, and saying, "But I want this and that and the other." A lady came to me and said, "O, it is easy enough to make a demonstration. There was something I wanted, and it took me six weeks, and then it took me six years of hard work to get rid of him." She wanted *him*, and she got him, and then it took a great deal of sorrow and pain and suffering to get rid of him.

So what do we want? We want to go into the silence and get still before our higher self, and say, "I delight myself in the Lord." That wonderful thirty-seventh Psalm—"Delight thyself also in the Lord, and he shall give thee the desires of thine heart." He will put the highest desires of the Infinite Mind into your mind, and then, you know, God and one are always a majority, and nothing can by any means hinder you.

A few words as to how to go to work to cultivate and establish that faith, because faith is cultivatable. You can cultivate faith as well as a plant, or anything else. I would suggest that, if you were going to study chemistry or mathematics, the first thing you should do would be to get a good book on chemistry, or a good book on mathematics. Now the best book on a living and powerful faith is this book. Take your Bible. Take the words of the greatest

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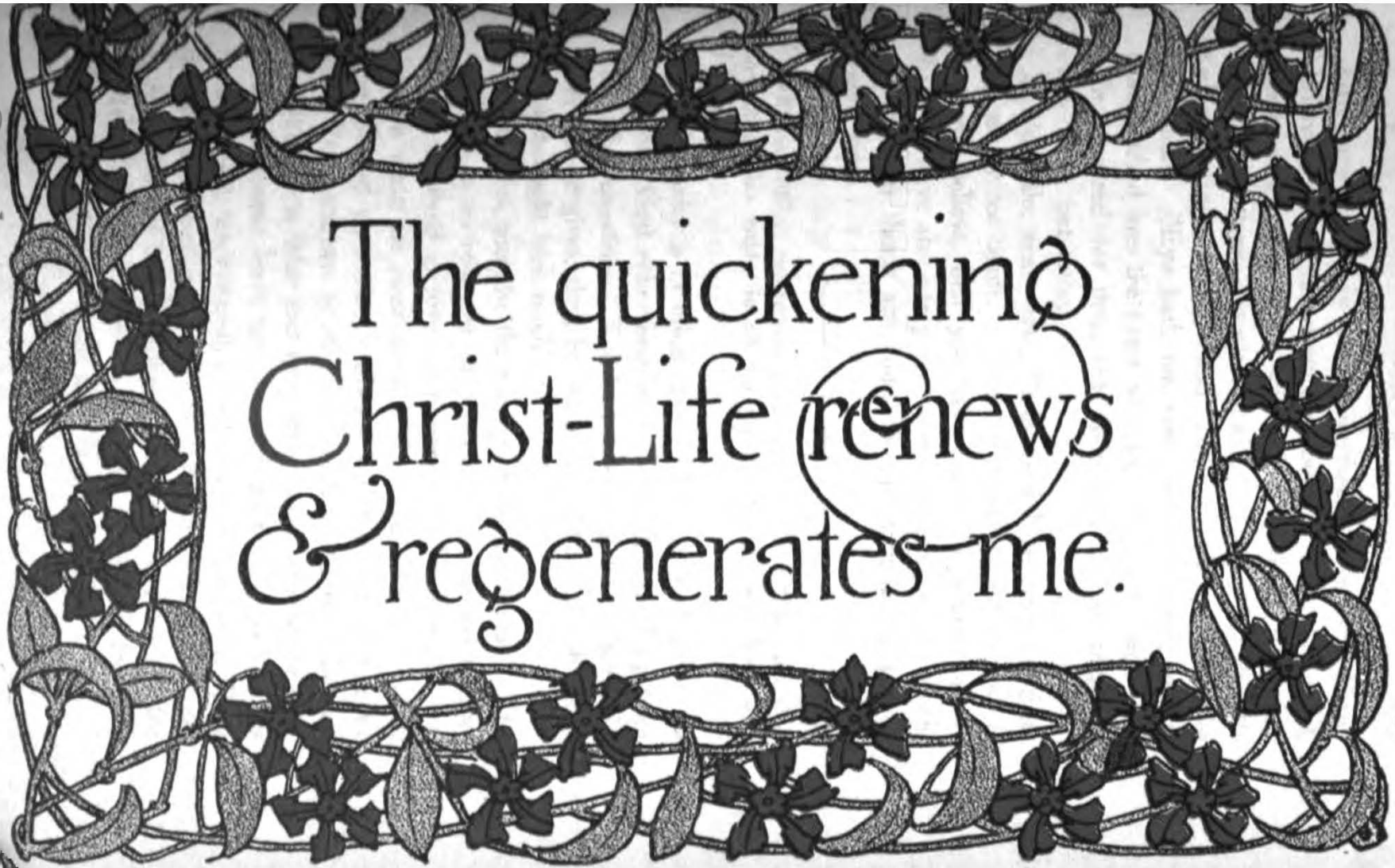
metaphysician that ever lived, the one of the most powerful faith. Get a little blank book, and go over the words of Jesus, wherever a person came for healing, and note down each time when he said, "If thou canst believe; it shall be unto thee according to thy faith." Note every time he speaks of faith, and especially make great big lines under that verse, when you write it down, which says, "If thou canst believe that thou *hast* received, then thou shalt have." "If thou canst believe thou hast already received"—if you can see it as a spiritual reality; if "thou canst see" it as a fact more real to you than anything the objective senses say, then "thou shalt have." "All things are possible to him that believeth."

And when you have put all these verses down, turn to the third chapter of the Epistle to the Romans, and read what it says on the law of faith. Learn to understand that it is a definite, positive, fixed law; a law as definite as the law of mathematics, as definite and unfailing as the law of chemistry, or the law of electricity, or any other law. And then write down what Paul says about the law of faith.

And then in the fourth chapter he calls your attention to Abraham, and why Abraham was called "The father of the faithful." Why? Do you want to know why he calls your attention to Abraham? First read this chapter, and then turn to the chapter in Genesis to which he refers, the 17th chapter, where God said to Abraham, "Thou shalt be a father of many nations." And then in the very next verse, the tense is changed, and it reads, "For a father of many nations *have* I made thee." And Abraham did not have a chick or a child for years after that; but from that moment Abraham never questioned. From that moment he spoke of himself as a father of many nations; never questioned it at all—a father of many nations.

Go over that chapter well, and then turn to the eleventh chapter of Hebrews, that wonderful chapter we have just read, and see what it says; that by faith they stopped the mouths of lions, quenched the violence of fire, and by faith did a great many things that you can do just

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as well today as they were done then. It is all in knowing how. It is all in getting into conscious union with God, the one only power. It is all in believing that it is already done. "All things are yours," and "all things are possible to him that can believe," and "nothing shall by any means hurt you." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Not prepared after death, but today.

And the next verse, "But God hath revealed them unto us by his Spirit." The Spirit will reveal to you, if you will believe, that you have power, dominion, might; that you have absolute power over everything on the earth, and that all things are yours, in full abundance, as you claim them.

What? Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.—Job. 2:10.

Humanity is in blind error so long as it clings to the notion that God either bestows or withholds anything from man. He questions. The bestower, shall he not withhold also? If he gives, shall he not take? This was Job's idea and it brought him trouble.

What is, must be the common property of man. The Almighty is no respecter of persons. Desires and necessities are involved in love for possession. The sunlight and the rain make no reservation. They are alike free to all. The idea of possession is always accompanied by fear of loss. Organizations of all kinds which insure protection are organized on a false and temporary basis. Sooner or later these possessions leave man, or man goes away and leaves them. Jesus, understanding well this principle, said, "Lay not up for yourselves treasures on earth where moth may destroy or thieves break through and steal: but lay up for yourselves treasures in heaven"—riches in the soul, for these are eternal.—*Extract from the "Heart of Job."*

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LESSON 3, APRIL 21

THE APPOINTMENT OF THE TWELVE.—Mark 3:7-19; Matt. 5:13-16.

7. And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed; and from Judæa,

8. And from Jerusalem, and from Idumæa, and beyond the Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him.

9. And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him:

10. For he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him.

11. And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God.

12. And he charged them much that they should not make him known.

13. And he goeth up into the mountain and calleth unto him whom he himself would; and they went unto him.

14. And he appointed twelve that they might be with him, and that he might send them forth to preach,

15. And to have authority to cast out demons:

16. And Simon he surnamed Peter;

17. And James the son of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder:

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus and Simon the Cananæan,

19. And Judas Iscariot, who also betrayed him.

13. Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.

14. Ye are the light of the world. A city set on a hill cannot be hid.

15. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house.

16. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

GOLDEN TEXT—"*Ye did not choose me, but I*

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chose you, and appointed you, that ye should go and bear fruit."—John 15:16 (R. V.).

The disciples of Jesus represent, in mind analysis, the faculties. After one has been illuminated by Truth the desire is to express it; to go forth in its ministry. This does not necessarily imply that all secular employment should be abandoned, but that the mind should make the dissemination of Truth the most important object of life. The various faculties of the mind have been occupied almost wholly in secular ways, now they are to be turned to spiritual ways.

Most of the disciples of Jesus are represented as fishermen, which implies the striving to catch living ideas (fish) in the waters (thoughts) of this mortal world. The *I Am,* Jesus, now sees the futility of this struggle with temporal things and sets his energies at work upon things eternal. The scattered faculties are drawn together and brought to a recognition of the Master, *I Am.*

The mind in its unregenerate state is without discipline. It follows the law of least resistance and a great spiritual energy frequently finds outlet through some human weakness, and those who should be giants are pigmies in the world. But all this is changed when Truth is revealed to *I Am.* Man comes forth from the wilderness of mortality and takes up the work of life with understanding.

Material things are temporary; spiritual things are eternal. When the mind of man is focused on materiality, its objects and aims, the faculties are not developed along permanent lines. Each faculty must be developed by use in order to fulfill the Divine-Man Idea. But supposing faith (Peter) is allowed to continue concentrating his energy upon the limited ideas of mortality, would he ever become more than a common fisherman? In other words, if your faith is never exercised upon a higher ideal than mortal man manifests, will it ever become spiritually strong?

Truth reveals to us that every faculty must be used to spiritual ends in order to fulfill the Law of Being. None of the faculties are to be despised or condemned, but used

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aright. Acquisitiveness (Judas Iscariot) is a good faculty, but turned to things material it becomes a great hindrance to soul development. Exercised in its native realm, the free essences of Being, it draws to us the supplies of the universe and through it we enter into permanent possessions.

Andrew is the *strength* of the inner man, and Simon Peter is the *believing*, or faith, capacity of the mind. When strength finds faith, and they are brothers consciously in the mind, a bond of unity is established that carries one through the most adverse experiences.

Peter is the impetuous, fiery enthusiasm of the soul, which finds a balance-wheel in Andrew, the sturdy strength and endurance of the integrity within.

Faith is the central faculty in the consciousness of a master. Jesus said that upon it he would build his church, *ecclesia*, an aggregation of spiritual ideas. He stated a law of mind action that we use every hour, "Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." "The kingdom of heaven is within you," and these "keys" given to man by the Christ are *affirmation* and *denial*. What we affirm in the outer or earthly binds the within or heavenly, and what we deny in the outer relieves the inner. All spiritual healers use this law and through it get their most striking demonstrations. Strictures and torpid conditions in the body are the result of binding thoughts in the outer planes of mentality, and all flabby, watery, loose conditions in the body are the reflections of negative "I can't" words and thoughts in the mind. Anxious, tense, affirmative thoughts bind the inner avenues of vital action, and they cry out in headache and neuralgic pains. Let go! relax the tension, and equilibrium is soon restored. This is mind healing.

Lesson 4, April 28

THE BEATITUDES.—Matt. 5:1-12.

1. And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him:

2. And he opened his mouth and taught them, saying,

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3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4. Blessed are they that mourn: for they shall be comforted.

5. Blessed are the meek: for they shall inherit the earth.

6. Blessed are they that hunger and thirst after righteousness: for they shall be filled.

7. Blessed are the merciful: for they shall obtain mercy.

8. Blessed are the pure in heart: for they shall see God.

9. Blessed are the peacemakers: for they shall be called sons of God.

10. Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.

12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.

GOLDEN TEXT—"*Blessed are the pure in heart: for they shall see God.*"—Matt. 5:8.

"He went up into the mountain" means that the *I Am* ascends into the higher regions of consciousness.

"He opened his mouth and taught them." The *I Am* becomes the open door through which spiritual truths are reflected into the common thoughts.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

Let those who think they have great spiritual acquirements give them up, become poor in spiritual pride, then the real kingdom with all its enduring riches shall be theirs.

"Blessed are they that mourn: for they shall be comforted."

Those who cry and yearn for the Spirit shall receive its consolation.

"Blessed are the meek: for they shall inherit the earth."

Thoughts receptive to spiritual realities, though unseen, take hold of that invisible *substance*, "of which worlds have been framed by the word of God," and it becomes theirs—they possess it.

"Blessed are they that hunger and thirst after righteousness: for they shall be filled."

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The sincere desire to do right—the longing for the pure, the just, the true, shall meet with fulfillment.

"Blessed are the merciful: for they shall obtain mercy."

Charity begets charity; love begets love. Forgive yourself, everybody, and the consciousness that there is "no condemnation in Christ Jesus" shall be yours.

> "The quality of mercy is not strained;
> It droppeth as the gentle rain from heaven
> Upon the place beneath it; it is twice bless'd;
> It blesseth him that gives, and him that takes."

"Blessed are the pure in heart: for they shall see God."

God is love, and they that love without the adulteration of selfishness, or the lust of sense, come into the very presence of the Good—they actually see God.

"Blessed are the peacemakers: for they shall be called sons of God."

The ability to say "Peace!" to the turbulent waves of thought, and have them obey, entitles man to the sonship of the Most High.

"Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven."

They who have withstood and overcome in Truth's righteous way the persecutions of sense thought shall have harmony within—the kingdom of heaven.

"Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you."

When the shafts of ridicule and censure come thick and fast because of your steadfastness to Principle, ward them off by words and thoughts of rejoicing, because it is the evidence of the *power* of your thought and word. You are developing the Kingdom of Power within, which is the acme of all spiritual attainment. Do not resent the

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stirred up thoughts, but in the dominion of your own harmony quietly be glad.

Lesson 5, May 5

POVERTY AND RICHES.—Luke 16:19-31.

19. Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day:

20. And a certain beggar named Lazarus was laid at his gate, full of sores,

21. And desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores.

22. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried.

23. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame.

25. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish.

26. And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us.

27. And he said, I pray thee therefore, father, that thou wouldest send him to my father's house;

28. For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29. But Abraham saith, They have Moses and the prophets; let them hear them.

30. And he said, Nay, father Abraham: but if one go to them from the dead, they will repent.

31. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise fr m the dead.

GOLDEN TEXT—"*A man's life consisteth not in the abundance of the things which he possesseth.*"—Luke 12:15.

In this lesson Jesus again illustrates with a story two attitudes of mind, as in the lesson of the Prodigal Son. In that lesson the religious side of the man stays at home in uneventful serenity; while the sense side takes the substance from the Father and wastes it in dissipation, and then re-

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pents. In this lesson the sense side hoards the substance of the Father and uses it for continuous selfish sensual gratification, without repentance or change of heart toward God. He was "rich," was "clothed in purple and fine linen and fared sumptuously every day." This refers especially to the selfish gratification of the appetites and prides of the material man.

This one's religious side was a "beggar named Lazarus, which was laid at his gate full of sores." Lazarus means "God helps," and refers to that part of the consciousness which is helped by the good, though apparently utterly neglected by the man himself.

We all have our God side, but in certain earthly life experiences we cultivate the material until the spiritual part is starved at our gate, its vitality depleted ("full of sores"), its sustenance of good thoughts limited to the refuse of the mind ("crumbs that fell from the table"), and the purification of its starving body left to the forces of nature, without recognition or assistance on our part ("even the dogs came and licked his sores").

But the scene changes, and we are shown the relations of these two after the dissolution of the material body in which they both lived. It will be observed that the sense side has been in possession of that body and has been having its "good things," while the soul side was merely "laid at his gate"—that is, on the outside.

"And it came to pass that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried; and in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Hades is Greek and means "not to see," or as one good translator gives it, "The invisible land, the realm of the dead, including both Elysium and Paradise for the good, and Tartarus, Gehenna and hell for the wicked." The fact is that people who go through that change called death do not go anywhere, if location is meant. They simply change their relation to dominant ideas. When man is in the body there is a unity

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of sense and soul, spiritual and material ideas. When these two sides of the equation of Being are equal there will be no dissolution of body. This is the secret of overcoming death which Jesus revealed to this race. When death of body takes place there is a separation of soul and sense, the higher and the lower. Soul is carried by its pure thoughts (angels) into "Abraham's bosom."

Abraham means "the father of a multitude," and refers to that state of consciousness which seeks God through faith without understanding. It believes in a multitude of souls instead of *One*. Abraham's faith was counted for righteousness, Paul says. Jesus had *both* faith and understanding, but the Jews would not receive him, insisting that their father Abraham was sufficient.

It has been erroneously inferred that Lazarus was taken immediately into heaven, but there is no such statement in the Scripture. He was simply enjoying a rest in that state where good thoughts gravitate after soul and body separate. The soul has ideal possession of those "good things" longed for while in the body. The sense side ("rich man") had lost its avenue of expression—its belief in the flesh body—and lust for mere animal gratification is burning itself up in unsatisfied longing. It wants Lazarus to be made a messenger to its "five brethren," which are the five material avenues of sense expression, "lest they also come into this place of torment," which means that the body itself retains a shadowy existence in the earth plane though it appear to dissolve. But Abraham refuses this request for the mind of the body, because these problems must be worked out when the factors that make up the man are again united under the Great Law of Unity. "They have Moses [natural law] and the prophets [divine law], let them hear them."

Lesson 6, May 12

THE LAW OF LOVE.—Luke 10:25-37.

25. And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life?

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26. And he said unto him, What is written in the law? how readest thou?

27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

28. And he said unto him, Thou hast answered right: this do, and thou shalt live.

29. But he, desiring to justify himself, said unto Jesus, And who is my neighbor?

30. Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead.

31. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side.

32. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion,

34. And came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.

36. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?

37. And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

GOLDEN TEXT—"*Love thy neighbor as thyself.*"—Lev. 19:18.

The central idea of this lesson is "And who is my neighbor?" Jesus illustrates by the story of the waylaid traveler and the good Samaritan. Our neighbor is here shown to be farther removed than the one who lives next door, or those in whom we are personally interested.

The object of love to God and to our neighbor is the attainment of eternal life, according to this teaching of the Jewish scripture, and sanctioned by Jesus. We may love God with all our "heart, soul and strength" and yet miss eternal life. The metaphysical interpretation is that we may get very close to God in spirit, but we must see the *life* of God manifest in externals also, before we shall compass the

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fullness of Being, and come into its completeness in consciousness. Religion easily falls into forms and thus loses its vitality—its life-giving quality. The early Christians had all the powers of the Spirit, and they performed miracles. But rites and ceremonies came with organizations and church buildings, and spiritual powers gradually waned. This is the history of every religious organization. The founder is inspired and fires his disciples for a time. Then comes a period of temporal prosperity—and spiritual decadence.

The formalist overlooks the essence of things—he lacks compassion or love. When life lies bleeding, the priest and Levite pass by on the other side, but the quick sympathy of the unconventional Samaritan is aroused and he does the right thing from inner impulse.

To lay hold of eternal life we must bind up its wounds wherever we find them, and we will find them wherever life flows, whether in man or beast.

God is life, and wherever the pulse of life beats there God is. Man cannot give nor take life, but so long as he thinks he can slay the living, and proceeds to do so in man and beast, he will be at enmity with life. Those who would lay hold on "eternal life" must seek in every way to preserve the forms in which it manifests. The wounds of life are thus bound up.

We all have life, and it is God's *eternal life*, but it does not become ours in reality until we consciously realize it. The one who enters into eternal life, as did Jesus, must lay hold on that life omnipresent and make it one with his body. This is the secret of "inheriting eternal life."

So long as man continues to lose his body through death he will be in doubt as to the reality of eternal life. Eternal life means to be eternally conscious of life in its fullness. The very fact that man allows the idea to enter his mind that life can go out of his body, shows that he is not in the consciousness of eternal life. He may in theory see that life is omnipresent, and reason to himself that he cannot therefore get outside of life, yet the appearance is

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that he lets it slip away from him. That little idea that life can even temporarily slip away will keep man out of the consciousness of *eternal life.*

The remedy is: Lay hold on eternal life like the unconventional Samaritan. Have compassion upon the life in the bodies of every living creature, and especially in your own body. Declare life perpetually abiding in the organism. Bind up some of the wounds through which you are dissipating the life of your organism. Robbers are at work upon your body every day. They are the lusts of passion and appetite. Drive them off and bind up the wounds. Put it in the inn of your pure thought and pay the price through "overcoming."

THE WORD AND CHRIST

"Sometimes a vision of our Lord is vouchsafed a soul susceptible of divine revelation, and in the seventeenth century a philosopher consecrated to Truth's services was permitted to see the following picture of *what is eternally true.*

"He writes: 'While I was meditating upon the Bible as the written Word, and also upon Jesus Christ, I seemed to be in a desert place and saw before me a great flat stone, significant of the letter of the Word. And while I looked, the open Bible appeared upon the stone, representing the spirit of the Word, and then these vanished and in their place stood the transfigured Lord, *who is the Word in its essence.* The Lord passed away and I saw again, in his place, the written Word, and then the stone. As I was constantly being taught by the Spirit, I now knew to a certainty that Christ, the Lord, is the Divine Word in its essence, and that the written Word contains the Spirit of revelation concerning things eternal, concerning God and his manifest Being (Christ Jesus) and also that the letter (the stone) is essential, and to be revered as a casket containing innumerable and resplendent jewels.'

"Like this philosopher, we go into the silence to get clear concepts of the Truth, to realize the truths of Being, to get illustrations that will make the truth plain to us. We desire to know the Truth and we must put ourselves in

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a way to receive it. The Lord God Almighty is to take his throne in our hearts. We perceive, we see, with the intellect; but we know, we feel, with the heart. The expression of consciousness from the beginning to the end of the process of regeneration is an indication of the growth to which the soul has attained. The soul is groping for more light, ofttimes hopelessly, and it condemns this and that, right and left, blaming itself most of all. As a result, more trouble comes upon it, for this is condemnation of the very faculties of the mind upon which it is so dependent, as if they were to blame for this condition, while they are not. The soul in its misery makes these wrong statements because of its helplessness. But you should know that if you are condemning your faculties they will leave you. You will find yourself forgetting things that you desire to know and remember. You will find yourself losing this power and the other, for you are striking them out with your thoughts and words of condemnation. That is not the way. Bless your faculties and they will serve you faithfully.

"At one time I found two organs of my body troubling me. They were the gates to another organ, which was a very important one, even the organ of life. I have always found the Psalms so helpful that I am certain they are inspired. One day I was sitting down trying to tell these two organs about their real nature, when these words came to me, 'Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is the King of glory? The Lord strong and mighty, the Lord mighty in battle.' This meant something to me, and I saw that these two organs were gates through which the life should pass on into every organ of the body. The life which these organs symbolize is everlasting, and these are the gates through which the King of glory must come in. So I said, 'Lift up your heads, O ye gates, and let the King of glory in.' And so, having spoken the word of truth to these places, it would redeem the body, for the King of glory, who is strong and mighty, the Lord mighty in battle, would come in and the healing would be accomplished."—*Exchange.*

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913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

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SOCIETY OF SILENT UNITY,
UNITY BLDG., 913-917 TRACY AVE.,
KANSAS CITY, MO.

CLASS THOUGHT

April 20 to May 20, 1912
Held daily at 9 p. m.

The quickening Christ-Life renews and regenerates me.

PROSPERITY THOUGHT

April 20 to May 20, 1912
Held daily at 12 m.

The Resources of the Universe are mine through the Jesus Christ Consciousness.

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PROSPERITY

"THE RESOURCES OF THE UNIVERSE ARE MINE THROUGH THE JESUS CHRIST CONSCIOUSNESS."

There is a place in the consciousness of man where the secrets of Creation are no longer hidden from him, where the long process of "seedtime and harvest" is shortened through the swift perception that Substance and Supply, the Word and its fruitage, are united in one creative energy, and unhindered by mortal man's interpolation of time, space and conditions. It was this perception of the Universal Resource that enabled Jesus to feed five thousand on what, to the limited sense, was barely enough to satisfy five people.

This was considered a miracle until its place in Mind was discovered, where the Law of Cause and Effect was not interfered with by the limitations of time and condition.

The old habit of living in the outer mind can be overcome, and this place in consciousness gained through the faithful training of our thought and word in expressing that which we know to be the true relation of ideas in the Divine Mind.

We enter into the courts of the Inner Consciousness through praise and thanksgiving.

"All that the Father hath is mine."

I thank thee, Father, for thy Abundance.

Thou art the Substance and Reality of all things, and I am one with thee.

In Thee I live and move and have my being, and therefore I am the substance of all things necessary to the perfection of my life and work.

Thou dost make all grace abound toward me, so that I have all sufficiency in all things, and prosper in every good work thou hast planned for me.

I am a co-worker with God and have all the resources of the universe back of me, for the bringing forth of his Divine Ideas.

All things are mine through the Jesus Christ consciousness.

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LEARNING OBEDIENCE

EDNA L. CARTER



IFFERENT people have different ways of demonstrating Truth. Jesus Christ is the one Standard and the one Way, but nobody works up to the Standard and gets into the Way by just the same methods. The mind must take hold of the saving grace and everyone must begin where he is and arrive as he can.

Obedience is to be *learned*. It was said of Jesus that "Though he were a Son, yet *learned* he obedience by the things which he suffered." He was a Son, perfect potentially, but he had taken on "the likeness of sinful flesh," and had made it his work to change that likeness by bringing forth in himself the Son of God perfection. He did not make the demonstration all at once. This is illustrated in his attitude toward the Pharisees. At one time he criticized them severely, and yet on the cross we hear him say for these same people, "Father, forgive them; for they know not what they do." That we are not at once able to reach this sublime attitude of forgiveness, is no reason for becoming discouraged with ourselves and our attainment. This prayer was made by one who had gone all the way. He had learned obedience and arrived at the very highest where he could say, "It is finished." His standard and his overcoming power are necessary to everyone, but unless we keep our minds in right relation with the standard we may be found comparing our shortcomings with it in a way that will bring discouragement.

If it was necessary for Jesus to have overcoming experiences, much more is it necessary for all men to have theirs. We cannot judge of a man's progress by the experiences he may have, because it is the inner hidden something which is working toward the standard that determines the result. This hidden something is the man's faith.

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In the process of learning obedience suffering is not necessary, but incidental. The Spirit works in us to withdraw us from the limited life, and it hurts to give up that into which we have built our life and love and intelligence and substance and power and strength. But the suffering is lessened, or done away with altogether, by our faith in the goodness of God and the understanding that we are being separated from the limited that we may express the unlimited, and build our life, love, intelligence, substance, strength and power into that which is eternal and shall never pass away.

Jesus came saying, "I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." These are strange words to come from one whose doctrine was love. But this *is* love—the larger love. Family selfishness, loves, and interests shut out the great Universal Love and blind men to the fact that they are not obedient to this Divine Love. To make way for the Universal Christ Love, the petty bonds of personality must be broken. However harmonious a family may be, the character of the family life is determined largely by some one dominant personality, and the degree of harmony depends upon how readily all fall in line with the requirements of that one. This makes individual development impossible, and it is the greatest kindness on the part of the Spirit to free those who are so bound by personal love that they cannot be obedient to the Universal Love and develop individuality. Softening of the brain comes from being a "mush of concession," whether that concession be to demands of family life, to appetite and passion, or the domination of another man or woman. It is seldom that one who loves in a personal way is conscious of dominating those he loves. This is the reason that he resists and causes variance when the Spirit begins to set his friends and relatives free from his dominating influence.

The only way to the promised redemption is through faith and obedience. All binding conventionalism and

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everything that stands in the way of obedience, no matter if it is "highly esteemed among men," must be put aside that the Spirit may "have free course and be glorified."

EXTRACTS

From Letters Written to Students and Patients by the Society of Silent Unity

We discern the cause of the inharmony to be the thought of separation between soul and body. This is a subtle belief which has been inculcated into the race-thought by teachers of religion and philosophy. It must be eradicated by each individual before he can have that divine unity of spirit, soul and body called *health.*

When the thoughts begin to work around the idea that the soul is going to leave the body and go to heaven, or to some higher and better world than this, the life forces gradually withdraw from the extremities. Then the joints begin to lose their suppleness and there is a gradual deterioration of vital force in the nerve centers that feed the most external members of the body.

To effectually heal this belief one must first have a clear understanding of *Omnipresence.* Being is omnipresent in its Life, Substance and Intelligence, and all that goes to make up existence. All the opportunities for using those attributes are as much here now as at any time or place in the universe. Having clearly comprehended this point, the next step is to impress it upon the entire consciousness. This is done through affirmation of *I Am* unity along all the lines mentioned; also, concentration of thought on the inner centers of the body, and all their avenues of expression in cell, nerve and tissue.

For example, with your attention centered at your *solar plexus,* say: "I am quickened in the Omnipresent Life and Love, and there is no longer any subtle belief in separation of any kind. My spirit, soul and body are one

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and I do not expect to die or pass away. I love my body and proclaim increasing life and spiritual renewing for it."

Speak these words until you *feel* a glow at your *heart center*. Then carry this glow in your mind down into your joints, and especially the ones expressing inharmony.

Follow the same process from your *generative center*, down into your limbs and feet.

This concentration should be practiced daily until there is a complete quickening and unification of soul and body.

* * * *

We do not consider it profitable to indulge in speculation as to the condition of those who have failed to demonstrate life in the body, or whether we can get in touch with them now or meet them later. The Bible says that death is the wages of sin. Those who have left the body are undoubtedly asleep in the Everlasting Arms, awaiting another schooling in another body on the earth. God is able to care for his own creatures. We can calmly trust all to his keeping; we know that he will do what is right.

* * * *

Fill your mind with thoughts of plenty, abundance. Realize your oneness with God. Realize that he is your supply, that all that the Father hath is yours. Think and talk only of plenty, and plenty will come to you. Deny away all thought of lack, and know that the Spirit will bring to you the friends that you need, and will open up avenues and ways from the great treasure house within that you never dreamed of. Make yourself and your surroundings alive with the consciousness of Inexhaustible Spiritual Abundance by holding steadily to thoughts of abundance, and nobody can keep you from prospering.

* * * *

Every case that is presented to the Society of Silent Unity is given our special attention, and the Word of Truth is faithfully sent forth. However, we have found in our work that in order for the treatments to prove effective, a receiving faith is necessary on the part of the patient, or some one closely associated with him, who will heartily co-

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operate with us in a special interest and loving faithfulness in believing in the power of Spirit to do all things.

In the case of a child, the parents are the ones who are responsible. Children are very susceptible to the moods, thoughts and words of everyone about them, and especially of the parents. (A fuller exposition of this subject will be found in our leaflet, "Enduring Words.")

It is very necessary that the little girl be kept in a state of harmony. Her surroundings should always be harmonious, and you and your wife should both see that her home is filled with strong, uplifting, peaceful, faith thoughts and words. Pages 13, 14, and 15, of the the booklet, "Health Hints No. 2," will show you how you can best help your little daughter to become a strong, healthy girl in mind and body.

* * * *

All the characters in the Bible represent Ideas in Mind; for example, in the 9th chapter of Exodus where Jehovah sent boils upon the Egyptians:

Jehovah is *I Am.*

Moses is the Law.

Pharoah is the personality.

The Egyptians are mortal thoughts, and the Israelites, spiritual thoughts.

The Magicians the so-called occult wisdom of the psychic realm.

Boils are purifyers, and what seemed to be disease was in reality a purifying process.

The original Hebrew reads, "*I Am* made strong the heart of Pharoah," which means that when we affirm the power of the Spirit, the whole man, including the *personality* (Pharoah), is strengthened in its resistance to Divine authority.

Denial is necessary to fulfill the Law. "Deny thyself." This opens the way for the affirmation of Wisdom, which leads on to that final step in which the children of Israel are set free from the rule of personality and into the consciousness of God's Law (Moses).

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NOTES FROM THE FIELD

JENNIE H. CROFT

Mrs. Clara G. Stocker, of Spokane, Wash., is doing an excellent work in teaching Truth and healing according to the Jesus Christ methods. Mrs. Stocker is an earnest, consecrated woman who counts no effort too great if she may but lead someone into the Light. Call upon or write her at "The Parsons" Hotel, Spokane, and arrange with her for whatever you may need along this line.

Rogers Brothers, of New York City, publishers of metaphysical literature, are bringing out a little monthly magazine called the *Bulletin Board*, which gives, besides short articles on various subjects pertaining to the Higher Life, a list of the Centers and places of meeting, the principal teachers and healers in New York City, and other valuable information concerning the work. Price, 50 cents per year.

A Unity Free Reading Room is opened in Mesa, Arizona. S. Louise Lull is in charge and she will be glad to assist anyone in making choice of helpful literature. A full line of Unity publications may be found here.

The Cosmic World and the magazine *Genius*, two new quarterly magazines edited and published by Christian D. Larson, have reached our desk, and we are glad to pass the word on to our readers who have been waiting their appearance that they might subscribe. We recommend both magazines and, while we can add nothing further than what we have said many times in commendation of what Mr. Larson teaches, we know that the reader will find much food for soul-growth in these magazines. $1 a year each, 25 cents a single copy.

We are in receipt of the following letter from Mr. John M. Pryse, giving information concerning a new organization in New York City:

"The Church of the Restoration will be organized within a year, designed to restore Christianity to its original basis of spiritual truths, interpreted according to reason. It will be under the management of a Council. A new undoctrinal translation, with commentary, of the New Testament will be published.

"Since orthodox theology, grounded upon the literal interpretation of the New Testament, is fast losing its hold on the people, it is deemed needful that the inner or mystic interpretation of Christianity be presented, as it satisfies at once the demands of scholarship and the aspirations of the devotional nature. This new church will be

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creedless and will welcome to its membership sincere students of any form of religion who seek to express the spirit of the Christos.

"The Christos Assembly is a local group of members formed to hold meetings in New York City, pending the establishment of the Church of the Restoration. Public meetings are held Friday evenings at 2228 Broadway.

"Further information may be obtained from the Corresponding Clerk, Mr. John M. Pryse, 26 Charles Street, New York City."

The work of "The Minneapolis Fellowship," 106 East 16th St., Minneapolis, Minn., will close for this year earlier than usual, owing to its teacher, Ruth B. Ridges, having accepted lecture work in the West. She will be in Portland, Oregon, during the month of June, where she goes by invitation of Perry Joseph Green of that city, to give addresses and conduct classes at his headquarters there. Other cities of the coast will also be visited. Evelyn A. Fenton, secretary of the Minneapolis Fellowship, will accompany her. Ruth B. Ridges is a clear and eloquent speaker, and her power of expression and impression is strong along all lines of advanced thought, whether social, political or spiritual. Those desiring to avail themselves of Mrs. Ridge's services may address her now at her Minneapolis address, or after June 1st, care of Perry Joseph Green, Temple of Truth, corner 7th and Alder Sts., Portland, Oregon.

The relation between mind and matter is not fancied by some poet, but stands in the will of God, and so is free to be known by all men.—*Emerson.*

"Be not anxious about the future; it is opposed to grace. When God sends you consolation, regard him only in it, enjoy it day by day as the Israelites received their manna, and do not endeavor to lay it up in store. There are two peculiarities of pure faith: It sees God alone under all the imperfect envelopes which conceal him, and it holds the soul incessantly in suspense. We are kept constantly in the air, without being suffered to touch a foot to solid ground. The comfort of the present instant will be wholly inappropriate to the next; we must let God act with the most perfect freedom, in whatever belongs to him, and think only of being faithful in all that depends upon ourselves. This momentary dependence, this darkness and this peace of the soul, under the utter uncertainty of the future, is a true martyrdom, which takes place silently and without any stir."

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All subscriptions payable in advance.

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Change of address should reach us by the 5th of the month.

NOTICE TO SUBSCRIBERS

Owing to the fact that we have so many names on the UNITY mailing list, it becomes necessary to ask subscribers making a change of residence to notify us so that we may receive the notice by the 5th of the month. Thus, if you change your address or expect to change it before the 20th of May, you should send us the notice of change by May 5th in order that you may not miss your May UNITY. We will greatly appreciate the careful co-operation of all UNITY subscribers in this matter.

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IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of May, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

Unity publications are on sale at the following places:

Alameda, Cal.: Home of Truth, cor. Grand St. and Alameda Ave.

Boston: The Metaphysical Club, 30 Huntington Ave.; Mrs. Alice T. Homer, 12 Albemarle Chambers, Albemarle St.; Miss Leonora I. Joslyn, 616 Blake Bldg., 59 Temple Place.

Chicago, Ill.: The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St

Denver, Colo.: College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.

Detroit, Mich.: New Thought Alliance, 318 Woodward Ave.

Duluth, Minn.: New Thought Center, 1419 E. 3d St.

London, Eng.: Power Book Co., 29 Ludgate Hill, London, E. C.; Higher Thought Center, 10 Chenistoz Gardens, W.

Los Angeles, Cal.: Home of Truth, 802 S. Union Ave.; Metaphysical Library, 611 Grant Bldg.; Whalan's News Agency, 233 S. Spring St.

Louisville, Ky.: Kaufman-Straus Co., 5th Ave.

New York City: Brentano's, 5th Ave. and 27th St.; Roger Bros., 429 6th Ave.; Unity Society of Practical Christianity, 305 Madison Ave.

Oakland, Cal.: Rest Reading Rooms and Home, 719 Fourteenth St.

Philadelphia, Pa.: Unity Center, Presser Bldg., 1714 Chestnut St., rooms 408-410.

Portland, Oreg.: Jones's Book Store, 284 Oak St.

Sacramento, Cal.: Home of Truth, 1235 I St.

San Diego, Cal.: House of Blessing, 2109 Second St.

San Francisco, Cal.: Home of Truth, 1109 Franklin St.; Home of Truth, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter.

San Jose, Cal.: Home of Truth, 144 North 5th St.

St. Louis, Mo.: H. H. Schroeder, 3557 Crittenden St.

St. Paul, Minn.: W. L. Beekman, 55 East 5th St.

Tacoma, Wash.: Clyde A. Bell, 1401 Reality Bldg.

Washington, D. C.: Woodward & Lothrop, 10th, 11th, and F Sts., N. W.; Unity Truth Center, The Brighton, 2123 California St.

Campbelltown, New South Wales, Australia: H. P. L. Cardew.

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TO ALL CORRESPONDENTS

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there are orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communitcations to us would be appreciated more than ever. We do not ask you to mail separate letters to all these departments; mail for all should be addressed to Unity Building, 913 Tracy Avenue, Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, *giving your name and address in each case*, we can sort them out when they come, and pass them around where they belong. There will then be no confusion, and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

CORRESPONDENCE SCHOOL

San Jose, Cal.—These lessons are beyond price in value. They open up a new life, love and understanding. The blessings that follow are innumerable.—*B. M.*

Chicago, Ill.—I think each lesson, as it comes, is better than the last. They are a perpetual joy to me, and I am thankful indeed that I was led to Unity.—*M. W. A.*

Silverton, Ore.—I cannot tell in words the peace and the glorious, radiant joy that is coming into my life through the study of these lessons, and the reading of UNITY. It is so blessed to know that you understand, to know that I am no longer alone and misunderstood, but am one in the Unity of God's family.—*E. L.*

Memphis, Tenn.—The lesson is fine and I feel that it is leading me up higher that I may get a broader view of the universe and life and love, and understand yet more what it means to know that God is Omnipresence, Omniscience, Omnipotence. My heart is full of praise and thanksgiving, and I thank God for having brought me to you and for the wonderful revelation it has been to be taught of you the marvelous teachings of Jesus. How glorious it is to know him as he is, and through him to see ourselves as he sees us, the Sons of God, to whom is given all power and dominion forever.—*E. M. C.*

Montpelier, Vt.—I like these first three lessons. They are basic. I have studied them well and hope I have benefited by them. I have sought to extract their message and store it in consciousness. I trust for the fullness of unfoldment that will keep me in the Light of Truth continually. I shall sit before the Pattern and seek to absorb its

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qualities and incorporate them into daily living its power and wisdom. I wish for the power to make manifest the Christ dwelling within me. I shall seek with my whole heart, as light is given me, to enter upon the enchanted regions within and to reclaim the whole to harmony. I know your lessons will be twelve mileposts along the way.—*J. B. E.*

Grand Junction, Colo.—I have studied Lesson Four carefully and think it explains in a very clear manner the wonderful action of Mind, and how it rests with us to demonstrate a happy, perfect life.—*E. D.*

Bakersfield, Cal.—I received my certificate acknowledging my completion of the Lessons in Christian Healing or Practical Christianity. Words cannot express my gratitude to you for showing to a wanderer the way back home. When I took up the course of lessons, I surely was in darkness, and almost in the depths of despair. I was sick mentally and physically, and not able to walk two blocks without having to rest a number of times. Having lost our home, in fact all our possessions, and being among strangers, I thought I had good excuse for being miserable and unhappy. I had taken UNITY for years, and read it and pronounced the articles good, but, somehow, I never got into the Spirit of it. Finally I appealed to Silent Unity for help, and later, took up the Correspondence Course, and I must say that the eighteen months I have been with you are the most helpful and the happiest of all my life, and it is with a grateful heart that I write to you. For the peace of mind, and the physical strength I now enjoy, I am indebted to Unity. It has taught me who and what I am; it has taught me my mission in life; it has lifted me from gloom into light; it has taught me the Father-Mother Principle of Life, the Brotherhood of Man; it has taught me that I am a whole world myself, and am one with God, the Omnipresent Good.—*E. S. S.*

APPRECIATION OF UNITY

Toronto, Can.—Constantly the visions of the spiritual are being made manifest through my study of Unity literature, and one feels that at last the deep cravings of the heart are being satisfied. The pearl for which they had vainly sought in every other book and avenue of interest has at last been found, and the conviction deepens daily that as many as are born of the Spirit, they also walk in the Spirit, and are empowered to do all things that they attempt, as they grow in the realization of the Christ within.—*M. S.*

Galt, Ont., Can.—I thank God for all the comfort and spiritual help I have had since I began to read UNITY. I read each one over and over again, and every time something new is revealed to me. I am sure that Mr. Fillmore is inspired of God. He explains everything so clearly and true.—*Mrs. A. C.*

Philadelphia, Pa.—UNITY has been a blessing to me and I have passed it on to others.—*E. E.*

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Atlanta, Ga.—I feel certain that I am going one step higher every day. UNITY is the grandest paper I ever read.—*Mrs. W. H. M.*

Cleveland, Ohio.—I think more of Unity's teachings than ever, so that I don't want to be without UNITY and *Weekly Unity*. One keeps a person up to date and in touch with the other, and is a source of continual light and enjoyment.—*C. T.*

Catskill, N. Y.—My life would be empty indeed without the messages of cheer and hope that come to me through both UNITY and *Weekly Unity*. I treasure every word and they seem to keep me on the crest of the wave.—*N. W. L.*

Santa Cruz, Cal.—UNITY has been a great blessing to me, and for more than a year I have been testing the Divine Power as set forth in UNITY, and the demonstrations are truly wonderful. My home life has been changed and I am so happy. Our Unity class has been productive of great good, and we are looking forward to a new year filled to overflowing with the good things God has in store for us if we only trust and believe.—*E. E. S.*

"TWELVE LESSONS IN CHRISTIAN HEALING"

St. Petersburg, Fla.—I am studying Mr. Fillmore's "Lessons in Christian Healing." Sometimes I have to stop for a few days, they seem so deep. I feel I must wait a bit and let the Spirit teach me. —*E. E. A.*

Novato, Cal.—"Christian Healing" is a wonderfully helpful book and I am so thankful to have it.—*J. W. Y.*

Wood River, Neb.—I have the book on "Christian Healing," and it is a great help to me.—*M. R.*

Omaha, Neb.—UNITY magazine and your "Christian Healing" have been a wonderful spiritual help to me. May the splendid work continue and may the inexhaustible abundance of Almighty God continue to manifest in and through you is the sincere wish of one who is greatly interested in you and your work.—*Mrs. E. M. C.*

"EATING AND DRINKING TO THE GLORY OF GOD"

Those who are interested in "eating and drinking to the glory of God" as Paul admonishes, will find interesting and helpful points in the booklet entitled, "Eating and Drinking to the Glory of God." It gives plain interpretations of those Bible texts sometimes misquoted or misapplied by those who desire to justify themselves in wrong eating or drinking. It is good for missionary work. Prices: single copy, bound in special paper cover, 10 cents; in neat tract form, envelope size, single copy 5 cents; a special price of six copies for 10 cents is now given where the tract is desired for free distribution. Address Unity Tract Society, 913 Tracy Avenue, Kansas City, Mo.

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WEEKLY UNITY

Weekly Unity is an eight-page paper issued every Wednesday by the Unity Tract Society of Kansas City, Missouri.

It contains short, crisp articles and suggestions which inspire courage, spiritual uplift, and thoughts of the higher order, thus producing in the reader conditions that promote health and happiness. *Weekly Unity* is especially good for the busy man or woman who has but a few moments now and then to devote to reading, and wants something short and to the point.

Weekly Unity contains extracts from addresses delivered by Charles Fillmore in Unity Auditorium on Sunday mornings, a vegetarian department in connection with which recipes are given, a responsive service, and many short, helpful articles and poems selected with care. The paper preserves a high spiritual standard. It keeps you in touch with the happenings at Unity Headquarters, and often gives accounts of the various meetings carried on in Kansas City.

Weekly Unity will be sent to any address for one year for $1. This amount can be sent direct with the subscription order, or saved in a Unity Prosperity Bank. If you wish to become a subscriber and save the price in a Prosperity Bank, just drop us a line stating that you wish *Weekly Unity* and the Bank, and we will immediately enter your name upon the subscription list and send you a prosperity bank. At the same time we will send your name to the Silent Unity room for a month's general prosperity treatment. You will save the $1 in the bank at the rate of 10 cents per week, and co-operate in the treatments by holding the prosperity statement printed upon the bank, and mail us the $1 when saved. We invite all who wish to prove the law of prosperity in a simple way to try this plan. *Weekly Unity* is rapidly growing in favor, and we feel certain that all students will want to receive it regularly.

Address Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

Greenville, Mich.—It has been no sacrifice at all to give up eating meat myself, since I received my *Weekly Unity*.

San Francisco, Cal.—I am inclosing the dollar for *Weekly Unity*. I would not be without it. I look forward every Monday morning to its arrival—such a good beginning for the week. The Prosperity Bank is helping us so much, and we thank you so much for your kindness.—*Mrs. J. M. P.*

Medford, Mass.—Am very much interested in the vegetarian column, so much so that I have announced that for forty days I should not eat meat. The home folks, who are not in favor of "new" ideas, or I might say advanced ideas, think that I am doing this on account of Lent. I have long wanted to break away from the "meat habit," and this is my opportunity, and creates no opposition. I would like to add two recipes to your column. Will send on separate sheet.—*Mrs. J. C. G.*

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THE SILENT SEVENTY

The membership of the Silent Seventy is still growing, and lacks but few of being a thousand. The following extracts taken out of letters received from the members will testify to the good work done by the organization.

If you feel that you would like to give out Unity literature to those who need help, just send a request to be enrolled a member of the *Silent Seventy*, and instructions with literature will be forwarded to you. The tracts and sample magazines are sent to the members free of charge and the movement is supported by *free-will offerings* from those interested in the spreading of the Truth. Address *Secretary of the Silent Seventy*, 915 Tracy Avenue, Kansas City, Mo.

Potosi, Mo.—I think the "Silent Seventy" just one of the happiest thoughts there has ever been. God bless every one in this ministry!—*M* 43.

Ashland, Ore.—I am so thankful to be a member of the blessed "Seventies." Have not been out much this fall, but every little while I find an opportunity to spread the good tidings. It seems like the work was opening up to me now more than ever. I still have some literature. With blessings on the good work,—*E* 54.

Philadelphia, Pa.—As I look back over the three or four months that I have been a member of this branch, I am grateful to have had the opportunity of connecting myself in this very impersonal way with the "organized thought" of helping others. The desire to do was in me, of course, or I should not have responded to the call, but the "belonging," the having something to live up to, has kept the desire warm; has opened my eyes to many opportunities that I think would not have been noticed. The books and tracts have gone their way with their written and silent messages, and now and then I hear, "Oh, can't you spare me a UNITY?" or "Come again, you make me feel better," or "I feel that I must come to you to get straightened out." A good harvest, and I am grateful, and trust that my perceptions will always be alert to spread the Word, to plant the seed.—*J* 14.

Cleveland, Ohio.—My belonging to "Silent Seventy" has meant so much to me, as I could refuse all pay and say it was the Lord's work.—C 38.

SPECIAL NOTICE

THE METAPHYSICAL DIRECTORY is crowded out of this issue of our magazine, but will appear next month and also in the June number, that the regular time of its issuance may be established.

Six assorted back numbers of UNITY 10 cents. Our choice.

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THREE HEARTS REJOICE

You May Save $2 in a Prosperity Bank, and By So Doing Send UNITY a Year to Three of Your Friends.

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¶ The Prosperity Banks have met with so much success, and in a majority of cases have been so markedly beneficial to those making deposits in them, that we feel justified in keeping them before UNITY readers, so that all may have an opportunity of proving their worth and receiving the benefits.

¶ Here is our offer: ¶ Upon receipt of your request we will enter three subscriptions to UNITY for one year each, and at the same time send you a Prosperity Bank in which you will save the subscription price.

¶ While you are saving the money, by dropping a dime at a time in the bank, our Silent Unity Department will give you one month's general prosperity treatment. A prosperity statement will be sent you with the bank, which you are to repeat silently each time you deposit a coin. At the end of two months you are to send us the two dollars saved in the bank, to pay for three subscriptions to UNITY.

¶ This is an excellent opportunity for you to prove the Law and at the same time introduce UNITY to three of your friends. Send in your request for the bank at once, and begin the cultivation of a daily prosperity thought. Use blank on opposite page in ordering Bank.

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UNITY
BE STILL AND KNOW THAT I AM GOD

VOL. XXXVI KANSAS CITY, MO., MAY, 1912 No. 5

THE MASTER BUILDER

FLORENCE SLACK CRAWFORD

He builded him a house,
His father at his side;
He sawed the boards, he nailed them true,
And placed them side by side.
Full thirty years he labored thus,
Worked patiently and long—
And ever at his work, methinks,
He labored with a song!

He builded him a house,
His father at his side;
He tested well the boards he used,
Formed none too thin or wide.
Full thirty years he labored thus,
Worked thoughtfully, and then
His vision broadened till he saw
A house built all of men!

He builded him a house,
His father at his side;
He chose himself to be the door,
That all might go inside.
And three full years he shaped that door
So wide and high that men
Could all pass through and find their place,
And ne'er go out again.

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INNER PEACE

HORATIO W. DRESSER



O passages in the Bible are more full of promise than those in which the peace of the Spirit is offered to the faithful soul. It is said, for example, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Jesus persuasively says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." When promising the Comforter to the disciples, Jesus said, according to the Fourth Gospel, "Peace I leave with you, my peace I give unto you: . . . Let not your heart be troubled, neither let it be afraid." Meeting them for the last time, the Master said, "Peace be unto you: as my Father hath sent me, even so send I you. . . . Receive ye the Holy Spirit."

In the spirit of these great passages it is well to deepen our hold upon the everlasting realities, the faith and love that make for peace in the world. We, who thus commune, meet as people might assemble on a table-land far up among the mountain-heights, above the confusion and noise of the world; or down by the sea on a summer's day, when the tide gently flows in upon the shore, while all around abides an atmosphere of warmth and quietude. Or, again, we are like dwellers in a distant age before the epoch of record-breaking, with time to be moderate in all our ways, to enjoy life in undisturbed repose. Just now we are not concerned with wars or rumors of wars. We are looking far back of external conditions, seeking the inward peace without which we can scarcely do the least thing to further the growth of peace in the social order.

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Some one has said that there is little peace in our age. One might add that courage is required to step aside from the onrush long enough to consider what peace is, and to refresh our consciousness we are compelled to place ourselves in imagination in an age when life was simpler. Our age entices us to join the great race for position, wealth, complexity, and steadily increasing speed. Year by year life is made more luxurious, while new schemes for passing away the time as rapidly as possible are constantly added. Steadily the accelerated pace of the modern world intrudes since the days of the subway and the automobile. The increased cost of living adds one more reason for keeping the pace of the age, and he who steps out of the train of modern life is likely to be immediately distanced. The books of the day are produced and forgotten with surprising rapidity, and there is a tendency to shorten the time devoted to books and to education. Thus the great game goes on, ever on, with incessant striving after a higher degree of organization.

We hear men say, commenting on these conditions, that they would rather wear out than rust out. So would we all. Most of the time-saving inventions are serviceable, and few of us would care to return to the days of stage-coaches and sailing-vessels. We all look forward, aware that the greater the temptation the more glorious the victory may be. Under fair conditions, it should be possible to dismiss more cares from mind, making full use of modern contrivances. If peace has to some extent been lost, there never was a time in which there were more ways to secure it. Our problem is to maintain inner peace while using our powers to the full. It is not necessary to wear out at the center, however great the speed maintained on the surface.

Our age is a time when every one likes to be in the current of things. Hence the movement towards the greatest centers of activity. Even theology has felt and in a measure responded to the tide, and young men who formerly prepared for the ministry in a lonely seminary, now study where they may observe the movements that make for

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social reform. He who would really know life must be where it is most eventful, informed hour by hour, even at sea, rapidly adjusting his thought to the insistent mutation, the hurried drive and hum of things. He who is alert may be able to contribute his share, while he who cautiously reflects may be too late.

All this is in a measure good, and many of the most efficient men of our time are in every way representatives of it. Some of these, too, are the best poised, least likely to be disturbed by sudden fluctuations. In life there is strength and promise, and we are all believers in efficiency. Yet it is well to bear in mind that this zeal may outdo itself. The world is not a mere stream, and evolution does not explain everything. He who would understand the cosmos must learn the immutable laws that everywhere obtain, the energies that are forever conserved, whatever the frictions and cataclysms. Likewise with the human world: what most avails is knowledge of types that persist, characteristics that survive all changes, habits that defy all inroads upon them. This knowledge is not acquired while one waits for the car, or between courses at dinner. The swifter the rate of change on the part of those who adjust themselves to the insistent flux, the greater the need for calmness of judgment founded on dispassionate reflection.

It is not life alone that avails, but assimilation, wisdom. God is here in the thick of things; heaven is still a possibility in this modern day, and people abound who lead us as directly to the Father as did the solitary prophets of old. Yet he who never breaks away from the onrush will scarcely find that peace without which it were indeed vain and empty. What avails is not mere contact with life as it passes, but composure that abides, and a scale of values which keeps apace with the increasing complexities.

In the face of admonitions to change the economic order as soon as possible, and the zeal of those whose judgment is external, nothing is more important than to lift our eyes to the heavens, deliberately cultivating inner peace. Do not be disconcerted if partisans of reform make

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light of your interior world, as if you had no right to seek poise and control. The time may come when these scorners of the serene life will turn to you for rest and comfort. The balance of power is not with those who are driving themselves and coercing others from point to point, but with the thinker who sees origins and goals. The agitator has his place, so has the reformer of whatever type, but the man who shall explain life in the light of immutable laws and eternal values is the one who will set men free. The agitator is a partisan of one class as opposed to another of whose rights he is probably ignorant, while the reformer is apt to be provincial. What is needed is the man who understands human relationships in contrast with those of a sex or of a class. All real changes proceed on fundamental grounds, and relate to all the people.

The best thought can scarcely thrive amidst disturbing external conditions, hence the more insistently we are bidden to enter the whirl the more reason for remaining on the heights. If the church should ever become chiefly institutional, the poor tired workers of the world will turn elsewhere—wherever there is a man or woman whose presence brings peace, or a home where restfulness abides. Hence, there is ever rest to be loyal to our ideals, taking opportunities for thought and leisure.

Peace is not first external, civil, or even social; it is a state acquired by or quickened within the individual. In so far as the individual really attains it he will be able to carry power into the world. Such peace implies not only serenity and trust in the present, but the power of adaptation with a far look ahead. It springs from experience ripened by wisdom, and is furthered by knowledge of the impulses which actuate humanity. It is dispassionate, takes little notice of panics, is not disturbed by the ever-varied forms in which ancient human traits break forth anew. It is measured, stable, considerate, inspiring sympathy and radiating quiet joy.

A great psychologist has said that there will always be war, since contending passions will ever rage within the

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human organism. This is indeed tracing war to its source, but this statement does not take into account all that occurs in the inner world. Out from within proceeds whatever defiles us, to be sure, and we have little reason to expect peace save so far as men master their interior forces. It is well to acknowledge that man is passionate, impulsive, emotional; noting that he lives rather in his instincts and propensities than in the domain of reason. For we may then center our activities and hopes at the crucial point. Yet here it is that we are gaining most light in these psychological days. With the extension of knowledge of the human mind we may anticipate an increase of intellectual influences, more interest in the ideals of a temperate life. Knowing by enlightened experience the nature of the powers to be mastered, we should be able to help our fellowmen more effectively. Granted that we are strange beings, creatures of habit, moods and emotions, we need not ever remain so. In a secondary sense at least our dispositions are alterable, and when our self-knowledge increases we shall make more headway. The discovery of impulses within me that are likely to spring into conflicting action would naturally lead me to choose between them, and to seek opportunities which will call the nobler into expression. If a creature of habit, I am also a maker of habits, and more depends on my earnestness than on the routine which might otherwise enslave me. My emotions will give me less trouble when I understand them, and give play to a carefully selected few. If I would reform the world, I might well begin by setting an example of moral efficiency.

When our self-knowledge shows what is really the trouble, we may steadily cultivate the mode of life that insures control, beginning far enough back to triumph over all the unruly members in our way. With the highest end in view, we would naturally take sufficient time for reflective thought to make constructive headway, steadily preparing for the greater contests to come. In such contemplation there is power, a conserving of our energies. There also comes, in due course, an insight into all intruding activities,

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so that one looks ever more deeply into the inner life, far beyond imprisoning self-consciousness. Moreover, to attain this center of reflectiveness is to permit all nervous hurry and restlessness to run itself out. For there are many activities which readily subside when the center of interest is lifted above them. The stronger one's quiet hold upon the ideal, the less one need be concerned in processes of growth. When experience philosophically articulates itself one begins to be a master, able to command an inner quietude that "looks before and after."

The hurry and complexity are from without; peace and simplicity are from within. Even our nervous activities are relatively external, like the pulsations of the city's life brought in by the channels of the senses. One does not begin to be truly at home until one has penetrated beyond the most intimately subjective nervous activity to the deep center of contemplative thought. One thinks of the center as profoundly calm, however disturbed the surface may be. Simply to regard it in this fashion is to begin to be inwardly still. Observation of external life as a sort of play is also a help, for one the more readily settles into the abundant present without effort to push ahead, realizing that there are already activities enough in motion, and energies at work that are sure of accomplishment.

In contrast with the restless, driving sweep of things in the great play of life, one seems to hear a calm voice saying, "Be still, and know that I am God." What a wonderful utterance! How it brings a person to judgment! Be still, that we may realize the steady march of forces toward the great goal, forces as silent and moderate in their achievements as those whose effects we behold when he look into the starry sky at night, lost in contemplative rapture. Why should we rush and strive, urging ourselves so insistently, and driving others? Why are we so anxious, concerned, disturbed? Why add so many activities to the great forces which steadily fulfill the purposes of God? Surely it is the underlying forces that avail, and we might simplify life to obedient co-operation with these universal

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powers, taking their course for ours, and trusting where we cannot see.

By inner peace, then, one means a spirit of repose founded on knowledge of the cosmos, on centrality of character, and on faith in God. We may consider it both as a spirit to be sought on occasion, and as an ideal to be approximated through increase of knowledge and that superiority over circumstance which brings the mind into possession of the eternal values. This peace grows through conscious effort, and it is also a crowning gift not to be had for the mere asking. It would indeed be in vain to cry peace! peace! when there is no peace, or advise men to be reposeful who know not whither to turn for food and shelter. Yet, like all great possessions, it begins to be ours when we care sufficiently for it to cultivate the mode of life which secures it.

SETTING FREE THE DIVINE DYNAMIC BY PRAYER



HERE is nothing we know so little about, and nothing we long to know so much about, as the power of prayer. It is heaven's "golden key that unlocks the morning and locks up the night." It is the power of all powers that brings things to pass that otherwise would never take place. As Sir Oliver Lodge has said, "We have lost the great dynamic of life, because we have forgotten how to pray."

If we learn or relearn this lesson of lessons, it will only be by going to the great teacher sent from God, as the disciples did; for he was pre-eminently a man of prayer. We will only become like him, men and women of mighty and almighty power, when like him we become men and women of mighty prayer.

Here is the first step: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask *anything* in my name, I will do it."

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If one takes these words at their face value, and that is the only way to take and test the power and glory of the Lord of Glory's words, he will see how wondrously true they are. He will see also how wonderfully, almost staggeringly wonderfully, when tested, they set free the divine dynamic, as they press the button that turns on the currents of right and righteousness, that wipe out forever the curse of the world. Dr. Chapman said that once when going abroad, a friend handed him a letter, asking him not to open it till he was well out at sea. This he did, when to his great surprise he found in it a signed check with the amount to be filled in left blank. With it was a little note with only these words: "Fill in as your needs may be." This is precisely the kind of a blank check signed by the Son of God, that Jesus handed to his disciples, and all believers, to be looked upon and used ever when they were far out on life's storm-tossed sea. They had faith in him when he lived with them and they saw his everlasting power. What they wanted they went to him for. He could more than "make bread out of stones," he could make it out of nothing. He could give them success at their toil with the nets, beyond their fondest dreams. He had done it again and again. He could bring money from a fish's mouth for the tax levy, and later on he could walk into the jaws of death and walk out of it in the completest triumph. They would not need to fear "death or taxes" any more than hunger or sickness. All diseases went down under the touch of Jesus, and were banished into their utter nothingness. While he was present with the group, they need have no anxiety or any want. It was all supplied richly out of the storehouse of the divine abundance, as Jesus reached into the larder of the Lord, and called forth the power to make them overcomers in every emergency they ever had. Then he gave them a blank check on the bank of heaven signed with his own name. All the disciple and the believer is to do is to fill in and ask "in his name," and believe that God will do it. Our filled-in wish is endorsed by the Son of God's love and the Son of his almighty power. It need give us no worry,

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for the matter is alone between Jesus and God, and we know that as he said, "Father, I know that thou hearest me always." We believe, and lo we have; and the greatest thought that dawns upon us in our getting is that the Son is glorified. It is not in us but in him that the glory lies. A little tot found for the first time that it could climb up to a chair upon its little feet. Then it took a step and found that it could walk. At once it threw out its little hands and with face beaming with unspeakable delight, it shrieked at the joy of its new discovery. So does the child of earth, that creeps along this world like a "worm of the dust." It comes to these words of Jesus and takes them at their face value. It finds that believing—holding to the fact, in spite of all reasons to the contrary, that at a moment least expected, the answer comes. It fairly shrieks for joy, and cries out its "Eureka." It has indeed found the pearl of the priceless price. It has found the key to the storehouse of heaven. It has found that if we honor the Son by our faith, God honors our faith by such gifts of his graciousness, and such a glory glimpse of the purpose of Jesus in the life of the believer, that we feel that we have been actually born into an entirely new world, and that the lost dynamic of heaven has been found when we discovered by test the lost power of prayer in bringing things about that otherwise would never have happened at all. This was the great discovery that George Mueller made, when he founded his orphanage and fed his orphans for thirty-six years without ever asking a man for a dollar. He went direct to God in the name of Jesus and believed that the checks would be honored by the bank of heaven, and they were—not one sent back or dishonored during all the years. No wonder when one of the most godly of men wrote the introduction to the little volume of Mueller's "Life of Trust," he said, "What God did through George Mueller he wants to do through every one of us." An ounce of illustration by way of such actual demonstration is worth tons upon tons of argument on prayer. If ye will do these things ye will know of the doctrine whether it be of God.

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The greatest sin a man can commit is not theft or adultery. Far worse is unbelief in the plain words of Jesus. Whatsoever is not of faith in his blessed words is sin. Nothing but our unfaith in this first practical lesson on prayer keeps us from entering into the very Holy of Holies of God, feeling that all things are ours as his, with whom we are God's joint heirs.

The next step in the great lesson that Jesus asks us to take in prayer is this: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit." Our faith in God at first hand is so slight, that Christ first asked his disciples to have faith in him as the elder brother. As one grows in this faith in the Father, he realizes that we are all one in the Spirit. The spirit of life in Christ Jesus is the spirit in the life of God in us. We go direct to the Father in this common spirit of life, and ask of him what we wish. We love to put up the request in Jesus' name, for we are with him in drawing our common life from the common source; for there is no life save that which is manifested as the life was manifested in Jesus. We feel that as Jesus said, "Father, I know that thou hearest me always," we can put up the same blessed confidence in our asking that God may be glorified in the gift. There comes the attitude of life that Jesus had, and the atmosphere of life that Jesus possessed, and we ask with that holy boldness and hallowed confidence, which was his, and we wait confidently for an answer. God wants us to ask of him, that through that asking and the receiving our lives may be strengthened in our knowledge and his blessed willingness to withhold no good thing from those who ask. "Herein is my Father glorified, that ye bear much fruit," in your own life and in the lives of others, as he supplies every need out of the abundance of his storehouse which is ever open to us in Christ Jesus. The greatest evidence Christianity can ever produce is the prayer answers of believers. There is no argument against that. It is not only that the unbelievers see the miracle of the

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ages wrought thus in heaven's bestowal; but see the more wonderful miracle of grace in the sweet life of trust, that takes on a glow and glory like unto the Son of God, by the holy abiding and abounding confidence. It is the one thing needful to sweep men out of a world of the fates into the world of the Father, which is the world that Jesus said is the kingdom that a man is made to live in and must come into, if life is to be like a kingdom of heaven or God, a kingdom of righteousness, joy and peace in the Holy Ghost. Oh, the dynamic of heaven to be set free by believing prayer! It is as boundless as the universe of God.

The third prayer lesson is but the gathering up of the other two and binding them into the perfect whole. It is turning the whole message of prayer power over and over, so that no matter how it is put, it should never be doubted as the real power unto the salvation of the world; the "open door" that heaven is calling us to enter that we may come up into the glories of the eternal, into the very arcanum of the universe, into the very throne-room of our Father and our God.

He tells them that the testing time will come. They must go through the testing fire. He tells them that they have the passport to everywhere he is going, signed by himself; that they have the power to call down from God all that he had, and that they should never fail to use this great prayer weapon of warfare. They should pray for their enemies, and those that despitefully used them and persecuted them. It would cut like a two-edged sword. They would be delivered, and the enemy would be changed from a demon into the divine, and God would be doubly glorified.

The last words of the great drama of Sephecles, the Oedipus Rex, is:

"Oh hapless state of human race!
How quick the fleeting shadows pass
Of transitory bliss below,
Where all is vanity and woe.
By thy example taught, Oh, prince, we see
Man was not made for true felicity."

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Jesus came to nail this everlasting lie of the ages to the cross forever, and show that man "was not made to mourn," but was made to be filled with everlasting joy. That his joy should remain with us and that our joy was to be full. In answered prayer alone will this joy be poured out ever in floods of glory, and change the siren song of earth into the angels' song of God. Then again Jesus emphasizes the place most needed in the warning, viz.: Not to pray *to him,* lest they soon learn they have prayed amiss. "At that hour ye shall ask in my name, and I say not unto you I will pray the Father for you," as I have been doing while here on the earth. For the Father himself loveth you also, just as he loves me, and with a greater love if you are a prodigal, than if you never went astray. And this is the ground of his love, "because ye have loved me and believed him when he says that I came out from God."—*Frank N. Riale, in "The Christian Work and Evangelist."*

AN EARLY MORNING REALIZATION

I look to thee, thou God of Right,
My Refuge, my Fortress, my Delight,
Each breaking day.
No evil thing can me befall,
For thou art Good, and thou art All,
Upon my way.

Father, thou knowest the strength I need,
For daily thought, and daily deed.
This thou dost give.
To work for thee, thy children, too,
To love, forgive, uplift, be true,
So let me live.

How often in our blindness do we take a bit of our career and look at it apart as a finished history. We take a phase, incomplete, only begun, perhaps, for the completed and irrevocable whole.—*Miss Thackeray.*

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TEMPLE TALKS

CHARLES FILLMORE

WHO DID SIN?

IN dealing with the question of sin two propositions confront us. These propositions are, the relation of man to God, and man's place and responsibility in creation.

We cannot intelligently consider a subject until we have agreed on a starting point that will not fail us in the conclusion.

There are two ways of looking at man metaphysically. One is that he is the perfect creation of a perfect God; that he is not responsible for anything he may do; in fact, that he does not do anything of himself, but that God is all, and everything that is done God does, and is wholly responsible for.

This view of man makes him a puppet, a mere mechanical toy moved about by a superior will. It presupposes a creator and a creation, each complete in itself. In its last analysis it is the old orthodox idea of a personal God, making a personal man, and putting him forth in a prepared world, where he is tempted by a manufactured devil, and then punished for his verdant disobedience.

Dressed in metaphysical clothing this view appeals to a certain phase of logical reasoning, and those who refuse to accept the old time personal aspect of the situation arrive at virtually the same conclusion by mental jugglery.

They postulate a perfect God in Spirit who creates a perfect man. If God is all and he is perfect, they cannot see logically where there is room for imperfection anywhere. This leaves place for not even the appearance of error, hence that which seems to be is gravely declared a dream of error without a dreamer.

In mind they calmly deny it all away as mortal de-

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lusion, and continue to strain every nerve to keep the dream going.

Every true metaphysician admits that a great truth underlies this view of the matter, and that its weakness is in the conclusion drawn from the premise. This conclusion is not consistent, because it does not reconcile cause and effect. It deals with cause only on the ideal plane, and not finding effect up to its standard of perfection, it declares it nothing—absolutely without source.

He who accepts this idea of God unwittingly admits that man is not an essential part of Being.

If God is perfect in himself as abstract Mind without a manifestation, man and the universe are not necessary to his completeness, and they are, therefore, superadded conditions, barnacles as it were, below the water line of a being that is independent of them in every way.

The view that meets every point that may be raised is that man is an essential factor in a grand trinity, all of which it takes to make the whole of Being. In its metaphysical sense, Being is composed of Wisdom, Will and Consciousness. It takes all of these to make what we term God, and man stands in this Godhead as Will. Ideas exist eternally in Wisdom; they are made manifest through Will, and that manifestation is called Consciousness.

Thus, man being the faculty of Will in the Supreme Godhead, it is through him that the universe is brought into manifestation.

That which is brought forth is consciousness—a thing made. Now things made are the result of putting together different elements. All would be monotony—dead level—eternal sameness, if this were not true.

So if everything were always put together just the same every time, here again would prevail a lack of interest. If the outcome of every motive and act at every step were definitely settled, existence would be without interest.

There must be in the creation of worlds, or states of consciousness, an eternal liability to fall short.

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Thus man is eternally at one with the Father in his divine essence as the Will, but when that Will is sent forth to carry out the ideals of the Father, Wisdom, a condition is set up, a state of consciousness called the soul, and its outer court called the body.

These are states or conditions which have been produced by the Will acting in time and space, and they are subject to laws inherent in Being.

If the Ego, or Will, which is man, has faithfully adhered to its Wisdom and carried out in its work the plans which are there idealized, it has created a harmonious consciousness.

This is Adam in the Garden of Eden. There is perfect harmony, and man is doing his part of the Divine work without friction. There are, however, many factors entering into the creation of a consciousness.

The one object is enjoyment. Being manifests its possibilities for the purpose of pleasure. Pleasure is the result of bringing together in right relation the potentialities of Being.

The Wisdom, Love and Substance of Mind are manifest in consciousness as Intelligence, Attraction and Sensation.

Eve represents Love, and the serpent, Substance. Thus when Love comes in contact with Substance, sensation is aroused in consciousness. Whoever indulges in sensation blindly and without restraint, eventually finds himself a slave and in the dungeon of sense darkness. The right relation between the factors in harmonious creation are not sustained, discord arises, and the consciousness of something wrong. This is evil. But the good stands ever in its place, in partial eclipse though it may be, through ignorance of the Will.

This realm of things made, or consciousness of condition, is termed the soul. The body is the outer court of the soul, and an exact representative, in form, of the ideals which are revolving in the inner realms of its domain. The planet on which we live is a type of every man's soul.

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The solid part is the body, the electrical currents that permeate it from center to circumference, and far beyond, represent the passions and emotions of man, and the clouds are a fit symbol of the mortal thoughts that have been thrown out by the discords of unwise thinking.

All these are things, and are undergoing constant change. They appear to progress from lower to higher forms, which men have observed and called evolution.

This perpetual change is symbolic of man's consciousness. It also is going through just such an evolutionary process as is observed in the planet. This is a phase of consciousness.

The ego is building, and these states and conditions are the evidences of its handiwork. "The soul that sinneth, it shall die," writes the prophet. What is this sin and what is the death that is threatened?

We have found what the soul is, also its place in the Godhead, so we have but to carry out the logical conclusion from the premise there laid down, to find what this sin must be, and the consequence, or that condition termed death.

If a soul is a state of consciousness in an ascending scale of realization, its sin must in some way be connected with this process. The exact meaning of the word *sin* is a falling short. So we readily see that a sinning soul is one that has somewhere, or in some respect, failed to come up to a certain standard of achievement.

The command of God to man is, "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth."

These represent states of mind, and they are all contained in the consciousness of every man. Any failure on our part to exercise this dominion is a falling short, or, as the gospels state it, a "sin."

The ideal man, the real self of everyone, never sinned nor in any way fell short, because it is without the pale of

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things or conditions. So we in essence cannot fall short or sin; it is the thing made that falls short.

We are each eternally existing in the bosom of the Father as idea, and we shall always remain there in perfectness that never grows less nor never grows more; it simply *is*. But is this idea self-consciousness? Does it have that identity which makes us living souls?

Here is a question that makes important the consideration of the perfect ideal and its expression.

If I am perfect as an abstract idea, it is virtually a state that leaves me without self-consciousness. I am All in All, but not conscious of it in its relation or comparison, hence it is not appreciated by me. I am a perfect ideal, ever striving to express my potentialities. Without expression I am a carpenter without tools, a mechanic without the means to put my talents to use.

This is what the soul means to man. It represents what he has accomplished in carrying out his inherent possibilities.

If he has reached a certain point in expressing himself, and through some perverse or mistaken act loses what he has attained, he has fallen short, he has sinned, and must be set back in the scale of achievement. He is not condemned, except it be that the disgrace of failure be so considered.

But the soul does not fall short except in degree. It does not entirely miss the goal of eternal achievement because of some slight error. It may not fall short in many such failures piled high against its record in the Book of Life.

It is a long road that we have come, from the inception of this experience, and the way has been strewn with success and defeat again and again repeated. What we have lost in one battle has been gained in another, and the average has generally been in our favor.

There are sins of omission as well as sins of commission. It is a human way of looking at things to count everything as the result of some act.

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In the case of the healing, by Jesus, of the man born blind, as recorded in John, the Jews asked whether his condition was the result of sin on the part of himself or his parents. Jesus said neither, "but that the works of God should be made manifest in him."

Thus Jesus gave testimony of man's place in the Godhead as the Will—that in which the works of God are made manifest.

If man fails to apprehend his mission and do the work of bringing forth that which is alloted to him, he remains in darkness.

This blindness is that state of omission which prevails in every man who does not realize his place in the Godhead.

We are each in the Godhead here and now with all its powers and possibilities wrapped up in us, as the oak is wrapped up in the acorn. If we do not exercise our powers of expression we never bring forth the giant oak. If we bury our talent in the ground of fear and negation we are not doing the works of God.

God is Life, we are the Living; God is Wisdom, we are Understanding; God is Love, we are Will. Unless we proceed to act, we are not among the living at all. To be an inert mass is to be virtually dead to the world of life and light.

We all want to be among the living. This desire is the very center of our being, and it is this that incites the Will, which we are, to action. If we fail to act when moved by the inner impulse, we drop back into the darkness of inactivity, and finally lose the little light that we have.

Friction produces heat and light in the mechanical world, and action produces intelligence and power in the mental world.

If you fail to do that which you are moved from within as the right thing to do, you are sinning, and your soul will remain in darkness to just that degree.

The only work man has to do is to manifest in himself the works of God. God will do all the works; you have merely to see that they are done. This is not work,

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but the merest child's play. In fact, you must first become as a little child in order to do the works of God. That is, a condition of absolute obedience and trust must be assumed, and then the Most High will pour through you his wisdom and power.

Dying is the name we have given to that state of negation in man's consciousness where he can no longer retain possession of his body. This is always the result of a failure to recognize God as the source of Wisdom and Life. When the soul falls short in this respect it sins, and there is a physical dissolution which is but the outer symbol of mental negation or spiritual inertia.

This death, or dissolution of the body, is the "second death," over the meaning of which church people have so long contended. The first death is where the consciousness has lost sight of its wisdom-sphere and sunk into the belief that God is absent from man and the universe. This is being dead in "trespasses and sins."

There can be no other explanation of the first and second death. Metaphysically we know that the body is the outer form of the thoughts, and it therfore could not die or disintegrate unless a similar process had first taken place on the mental plane.

If you allow yourself to go to sleep spiritually; that is, if you live in the senses, and fail to recognize your spiritual selfhood and your relation to Being, you are already virtually dying or dead. The fact that you *seem* to live and exercise a limited consciousness on the animal plane is no evidence that you are alive, because these senses fail you ere long; they will dissolve, and you are then in the second death.

Man's office in Being is to make manifest its possibilities, and unless he does this in its highest degree he is falling short or sinning. Jesus said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world."

Then he proceeded to open the eyes of the blind man.

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He was always about the Father's work. He recognized the importance of man in the Godhead; that he was a central faculty that must be about its appointed work.

The world of every man is his consciousness, and he is the light of that world so long as he is in it. He must let his light shine if he wants to see ahead.

Every man should make it his very first duty to be about the Father's business. The Father's business is your business, because you are the executive department in Being. To execute, you must be active. This activity must be in Spirit. Spirit is your source of power, and it is there only that you will find the oil and wick to make your light.

There is no other light in the world but man. Jesus said, "I am the light of the world." "Ye are the light of the world."

"*Let your light shine.*"

GOD IS MIND

By the term Mind we mean God—the Universal Principle of Causation, which includes all principles. Mathematics is a principle which in its field illustrates the exact and inexorable laws that are one with the manifestations of God or Mind.

We know that it is the nature of Mind to express itself. Just what Mind specifically is and why it always seeks to manifest its inherent potentialities, is beyond our ken. We simply know that it is so. As the mathematician learns by application more and more of the possibilities of the unit, so the metaphysician learns by constant study of Mind, the wonderful possibilities of expression of which it is capable. But both mathematician and metaphysician find that there is but one mode of manifestation, Thought. Innumerable streams flow from the great fountain of Mind, but there is but one mode of egress—Thought. These streams take on many characteristics and develop remarkable qualities in themselves that closely resemble the Principle, but they do not originate anything that is not poten-

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tial in that Principle, and in all their windings they never deviate from the flowing banks of Thought.

There is nothing but Mind and Thought—Principle and its Mode of Expression. The things made or externalized are simply effects, and pass away; but Mind and Thought are one and inseparable, self-existent and ever active, and the cause of all that appears.

An understanding of God or Universal Mind is a key to all scriptures and occult writings. It shows the unity of Brahm, Jehovah, God, Zeus, Osiris, and the many deities. When followed in all their sinuous windings it is found that in their original purity the extant religious worship of the world symbolizes the Universal Mind and its law of expression. It reconciles the apparent inconsistencies and explains why the religions so closely resemble one another.

In all these scriptures and Hermetic accounts of creation an intimate relation is always held between God and Man, or Mind and Thought, or Principle and its Perfect Idea. The Supreme Cause is always represented as speaking forth his creations.

In the story of creation as told by Moses, which is metaphysically correct, all things were brought forth by "God said"—Mind Thought. "God said, Let there be light." "God said, Let there be a firmament." "God said, Let the waters under the firmament be gathered together." "God said, Let the earth bring forth grass." "God said, Let there be lights in the firmament." "God said, Let the waters bring forth." "God said, Let the earth bring forth." "God said, Let us make man."

When we understand that God or the Father is always Mind, and that the Son is always the Word or Thought, and that the many attributes of Mind and its different stages of realization are set forth in symbols, we are enabled to unravel the many so-called mysteries of religion. For instance, an accurate metaphysical translation of John 1:1-4, would read like this: In the ever-present now is the Thought, and the Thought is with Mind and the Thought is Mind.

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This is the ever present with Mind, and through it everything is done, and without it is not even one thing done. In it is Life and the Life is the light of men.

The Greek *Logos*, which has been translated Word, literally means reasonable speech, or, as we may say, the reasonable Thought or Word. That is, all things that God or Mind made in the beginning were perfect results of the power of Mind working through Thought, along lines of accurate reason based on the perfect ideal conceptions inherent in that Infinite Mind.

The orthodox Christian says this chapter refers directly to Christ, which from our standpoint of Universal Mind, is admissible, as Christ and the Son of God or the Thought or Word of Mind, are interchangeable. The man Jesus became so transparent by purification that the Universal Christ or God-Thought expressed itself through him more clearly than any man of whom we have record. Yet this Son of God or Perfect Thought of Infinite Mind is shining in degree through every man, woman and child in the universe. All life, all love, all truth, are the expressions of that one Great Cause. It is the ever-present principle of good that shows forth in man in proportion to the purity of his thoughts.

There is nothing but God and his ideas, and all departures therefrom are mere illusions of sense. A man may think himself separate from God and free to do as he wishes without looking to the One Source of all that is, but in the end he will find that all his departures from truth and virtue, the ever-present monitions of intuition, were like the errors in the mathematical problem, transitory deviations that do not inhere in the principle and for which it is in no way responsible. We must understand that God *is* principle, and that things are just as they are because their cause is principle and not person.

The only man is the ideal man, never expressed fully, but ever present in the Divine Mind as a possibility, just as all mathematical problems are inherent in the principle and can never be expressed in their fullness. That which

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the senses call man is but a symbol in chalk, like the figure one. It forms no part of the Spiritual Man—Principle—and should never be confounded with it.

The only expression of Divine Mind is the *Logos* or Word, the one Universal Man-God. This is the Christ or anointed one. It is Mind manifest, and he who lets the "Mind that was in Christ Jesus" be in him becomes the Son of God. As thought is the only mode of manifestation of Mind, it follows that the only way to do this is to think the thoughts which we know correspond in purity and truth with the thought of God. Thoughts are things, which can be controlled and regulated. The thoughts of men ultimate in their material bodies and environments. When they know this, they will proceed to cultivate their thoughts as carefully as they do their fields. By casting out by denial all undesirable thoughts and planting by affirmation all good thoughts, man will soon find himself surrounded by a universe in which is only beauty and harmony. All sin, sickness, poverty and death will disappear. He will have a new body as light as air and as indestructible as electricity. This training of the mind results in an habitual thinking of pure thoughts until finally the thinker slips like the crystal dewdrop into that flowing sea of pure thinking—the *Logos* or Thought of God.

When this stage is reached you "know all things," and become a co-worker with Divine Mind. This condition is possible to all, and its attainment is the only object that makes life worth living. Outside of this consciousness of unity with God's thoughts is only "vanity and vexation," and the longer and harder a man tries to live for himself and independent of God and his fellow-man the worse tangled his life becomes. He is trying to live in direct opposition to the only established law of existence and the end must of necessity be disastrous.

The only escape from the chaos in which humanity believes itself to be today is through a unification of consciousness with God, or the Causative Principle that moves all the machinery of the universe. There is no intelligence

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or knowing principle outside of Mind. Matter has no mode of communicating intelligence—it is inert effect, and the only way under heaven to learn the will and desire of the Eternal Energy and Intelligence called God is through Mind.

Hence, if you would know what God or Mind is and what it wants you to do in order to fill that sphere for which it intended you, go into that realm with your consciousness, where it exists. Sit in the Silence and ask in mind and *Mind* will answer all your questions.

APPRECIATION OF UNITY TEACHING

London, England.—We have come in contact with many teachers, earnest and capable men and women, all helpers in a great world-work. They have been Scientists of many names: Christian, Divine, Mental, Vedantists, Occultists, Theosophists, New Thoughters, Higher Thoughters, and the rest; Esoteric Buddhists, Esoteric Christians, Rosicrucians, and Practical Psychologists. These are all speakers of Truth in varying degrees. Some have gotten it from alchemical lore; some have brought it from the meditative East; some have touched it at the Source without mediation of spoken word or printed page, but we are of and with the Unity Center, because of all the teachers we know, their daring is the greatest. They have the boldness to go the whole length where logic and intuition point the way. They are not afraid to say that Life, not death, is the Great Fact; that Now is the time, and not a staggeringly distant future beyond a disheartening alternation of deaths and births. How strange that all these folks who study, and in a measure practice, the Science of Mind, who perceive that the mental process is the creative or formative process, still fail to see that the fair ideal of immortality, which they look to gain in another manvantara, must recede before them until they dare to claim it now.—*W. and L. S.*

Watch, watch and labor towards the development of the angel within thee.—*Amiel.*

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(This lesson is interpreted by Sarah B. Quigley.)

LESSON 7, MAY 19

THE OLD LAW AND THE NEW LIFE.—Matt. 5:17-26.

17. Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill.

18. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be acomplished.

19. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.

20. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

21. Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22. But I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.

23. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee,

24. Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

25. Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

GOLDEN TEXT—"*He that loveth his neighbor hath fulfilled the law.*"—Rom. 13:8.

Jesus Christ was thought by some of his hearers to be profane because he taught an ampleness of love, which showed that he lived in realms where rules had been forgot-

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ten. He indignantly denied that he had come to destroy the law and the prophets, and then affirmed that he had come to fulfill and to complete them. In saying that he had come to fulfill, he declared the whole fundamental method of his mission.

The Christ consciousness is a fulfillment. The growing, vital Christ Principle is love, not license. It is liberty, not lawlessness. It is in the "exceeding righteousness" alone that mankind feels that love and compassion which keeps on loving when love goes unrewarded. This perfect love is the remedy given by Jesus in his teachings of the laws of health. His laws, if kept, will do away with all disease. He shows anger to be the cause of all fiery conditions of mind and body. Anger sets up a destroying fire which is murderous wherever it is kindled. Fevers can all be traced to this destructive principle. The remedy is forgiveness.

The scribes and Pharisees cut off their spiritual vision by criticism and condemnation. Righteousness must exceed that before the kingdom can be gained. Men exclude themselves from the kingdom of heaven by forming a character which unfits them for even seeing its possibilities. As Jesus fulfilled the law by founding the kingdom which the prophets had longed for, so the indwelling Christ forms a realm where the best is seen to be a possibility and all seems worth while. To teach others the way must become a sense of privilege in service, greater than both rights and duties. We teach by actions as plainly as by precepts. We must become fulfillers. The full-blown flower does not destroy, but fulfills the bud. Christ, in founding the kingdom of peace and joy, fulfills all the desires and aspirations of men. He is, as the prophet foretold, the "desire of all nations."

True religion is not a surface matter, but must go clear to the principles lying back of words and actions. It deals with forms, but far more with realities back of forms.

"Be ye therfore perfect, even as your Father which is in heaven is perfect."

The kingdom not only requires of us integrity, purity and perfection, but it works all these in our hearts and lives.

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We can only gain this righteousness by giving our attention to the things of God, letting the Christ fulfill the law for us and in us.

Forgive and make friends with your opponent, not because you fear that he may hand you over to the judge, and the officer of the law may take you, but because you see only the Christ in the brother who thinks himself your opponent.

Lesson 8, May 26

TRUTHFULNESS.—Matt. 5:33-37; James 3:1-12; 5:12.

33. Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths:

34. But I say unto you, Swear not at all; neither by the heaven, for it is the throne of God;

35. Nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King.

36. Neither shalt thou swear by thy head, for thou canst not make one hair white or black.

37. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one.

1. Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment.

2. For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also.

3. Now if we put the horses' bridles into their mouths that they may obey us, we turn about their whole body also.

4. Behold, the ships also, though they are so great and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth.

5. So the tongue also is a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire!

6. And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell.

7. For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind:

8. But the tongue can no man tame; it is a restless evil, it is full of deadly poison.

9. Therewith bless we the Lord and Father; and therewith curse we men, who are made after the likeness of God:

10. Out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be.

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11. Doth the fountain send forth from the same opening sweet water and bitter?

12. Can a fig tree, my brethren, yield olives, or a vine figs? neither can salt water yield sweet.

12. But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye fall not under judgment.

GOLDEN TEXT—"*Putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another.*"—Eph. 4:25.

The Jews of Jesus' time were like the Orientals of today, fearfully profane. Everybody there curses and swears when in a passion. The people now use the very same sort of oaths that are mentioned and condemned by Jesus. They swear by the head, by their life, by heaven, and by the Temple, or the church.

Jesus knew that "curses come home to roost," and he warned them against their oaths. Every word represents an idea. The power of the idea back of the word expresses itself in some degree whenever the word is uttered. If the curse of God, or heaven, or earth, is called down upon anybody or anything, the potency of the accompanying idea is poured out, weakly or with power, according to the capacity of the one who swears. For example, a healer told of two cases that came under her notice. One, a man, was in the habit of swearing at his body and calling it a stinking old carcass. He was seized with a strange sickness, in which the odor from his body was so offensive that no one could stay in the room with him. Another, a boy, who carelessly cursed with the expression, "Damn my scurvy hide," developed a skin disease that covered his whole body with a hard scale, like an elephant's skin. These cases point directly to the power of words to express what the *I Am* puts into them. "Let your speech be, Yea, yea; Nay, nay: for whatsoever is more than these is of the evil one."

Of all the unruly members of the body, the tongue is the worst. The tongue can send forth the fire of heaven or hell. It can speak words of life or death. It is the two-

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edged flaming sword standing at the gate of the Garden of Eden.

The philosopher Xanthus ordered his servant Æsop to prepare for a certain important occasion a banquet of the very best he had. The feast proved to consist merely of tongues—tongues of many animals, cooked in many fashions. When the indignant philosopher summoned his steward, Æsop defended himself by showing how the tongue is "the very best," being the organ of prayer and exhortation, of wise judgment in the courts and courageous command in battle, the organ that teaches and comforts and cheers and advises and promises and inspires. "Well," said Xanthus, "if that is the case, make haste and prepare another feast; and give us this time the very worst you have." The steward obeyed, but the second time he sent on tongues, tongues, nothing but tongues. "Why is this?" asked the angry Xanthus. "Master," said the wise steward, "the tongue is the worst as well as the best. By it come treasons and lies and slanders. It is the organ of anger and every passion. It cheats and scolds and wheedles. It is frivolous and boastful and sensual. All evil is in the tongue."

But we should not forget that "the tongue of the wise is health." "She openeth her mouth with wisdom; and the law of kindness is on her tongue."

(This lesson is interpreted by Sarah B. Quigley.)

Lesson 9, June 2

HYPOCRISY AND SINCERITY.—Matt. 6:1-18.

1. Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.

2. When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward.

3. But when thou doest alms, let not thy left hand know what thy right hand doeth:

4. That thine alms may be in secret: and thy Father who seeth in secret shall recompense thee.

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5. And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward.

6. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.

7. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.

8. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9. After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name.

10. Thy kingdom come. Thy will be done, as in heaven, so on earth.

11. Give us this day our daily bread.

12. And forgive us our debts, as we also have forgiven our debtors.

13. And bring us not into temptation, but deliver us from the evil one.

14. For if ye forgive men their trespasses, your heavenly Father will also forgive you.

15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16. Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward.

17. But thou, when thou fastest, anoint thy head, and wash thy face;

18. That thou be not seen of men to fast, but of thy Father who is in secret: and thy Father, who seeth in secret, shall recompense thee.

GOLDEN TEXT—"*Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.*"—Matt. 6:1.

"We may be seen to do good, but not do good to be seen."

The one who eliminates personality from good works, and does good from the standpoint of love, instead of duty or his reputation, does not look for the approval of men, because the approval of the Spirit is known. Personal praise does not satisfy the individual who has eliminated pride from the mind.

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We are not even to let ourselves know about giving alms. It is to be done so naturally that it is done, as it were, subconsciously. God being with us, dispenses with all anxiety about recompense.

"Hypocrite," in classic Greek, means an actor in a theater; so the word came to mean any one who pretended to be one thing while really he was something far different. Appearing to be lovingly thoughtful for others, while thinking only of self and reputation, is to deserve only the reward of a hypocrite. No wise man would seek the reward of an empty applause, which might satisfy the boastful giver. Modest truth asks the approval of Spirit only.

Jesus had good reason for saying that alms should be given in secret. In the first place it may be more kind to the receiver of the gift, that it be given secretly. We are not even to let ourselves know about our giving. It may be done almost subconsciously, with no question as to the recipient being worthy, or a doubt about whether it can be afforded. There is a law of giving and receiving which regulates all accounts of debit and credit. Do not try to keep balances equal by giving alms and taking self-respect. Give to fulfill your need to give, not another's need to receive. Your need may be the greater.

Prayer is defined as "the taking hold of God's willingness." Jesus Christ forbade all prayers of doubt, but said, "Pray believing that you have received," and, "Your Father knoweth what things ye have need of, before ye ask him."

Evidently Christ expected his followers to fast.

It is a fact that fasting renders the mind more acute, keener of apprehension and more powerful in its activity. Fasting from untrue and unprofitable thoughts would unburden the mind and release its energy for higher uses. "Starve out the sin, and not the bib—that is thy fast." When the mind no longer transmits its partial knowledge, its unreliable information, then from the Silence there leaps forth the flame of actual knowledge.

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LESSON 10, JUNE 9

HEARING AND DOING.—Luke 6:39-49.

39. And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit?

40. The disciple is not above his teacher: but every one when he is perfected shall be as his teacher.

41. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

42. Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye.

43. For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit.

44. For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

46. And why call ye me, Lord, Lord, and do not the things which I say?

47. Every one that cometh unto me, and heareth my words, and doeth them, I will show you to whom he is like:

48. He is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: because it had been well builded.

49. But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

GOLDEN TEXT—"*Be ye doers of the word, and not hearers only, deluding your own selves.*"—Jas. 1:22.

The focal point of individuality is the *Will.* The Will is the center in mind and body around which revolve all the activities that constitute consciousness. The will is the creation of *I Am.* Without will man would be a ghost, a shadow, a claim of stability without the substance at the center. As will is the projection of *I Am*, it is the most substantial of man's faculties. It is his very self, and to give it up seems like destroying the man. And it is self-

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destruction to give up the will to any except its source, God. This is why that branch of hypnotism which practices control of the will, and that phase of spiritualism which develops mediumship, are so dangerous. Once give up your will to the control of another, and you have lost a certain element of your individuality. When the will is made to relinquish its hold upon the brain and nerves, and another will steps in, there is a transgression of the creative law, and trouble always follows.

The *I Am* is the metaphysical name of the spiritual self, as distinguished from the mortal self. One is governed by God, the other by self. Christ is the Scriptural name for spiritual *I Am*. Jesus called it the Father. It is the Father of the personal will, and a conscious unity between the two must finally be made to preserve the oneness of creation. That is what is meant by "he that doeth the *will* of my Father." We must do the very will of God in our wills, which is virtually surrendering to God the whole man.

It is possible to get very close to the kingdom of heaven by doing good works and surrendering to the Spirit the various faculties of the mind, but we can never fully enter into and abide in heaven, or Divine Harmony, without surrendering all that makes up the personality, of which the will is the center.

So we see that we have to whittle the will away by giving up our personal works done in the name of the Lord. We may be a prophet and worker of miracles, like Elijah, yet not permanently enter the kingdom of heaven. Elijah was taken into heaven in a fiery chariot drawn by horses of fire, and the symbol is suggestive of his destructive methods. He healed one woman's son, and killed priests and soldiers enough to make a small army. He was not allowed to stay in heaven, but appeared on earth again in the personality of John the Baptist, according to Jesus (Matt. 11:14).

It is possible to heal and do good works in the name of the Lord, and claim these works as evidence of the truth of our doctrine, and yet be unrecognized by the Lord in the final summing up. Many honest people are in this day

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basing their entry into the kingdom on their ability to heal the sick. Yet Jesus says that unless they are doing God's will in *all* things they will be declared workers of iniquity. Right along with this healing power is usually the desire for personal recognition on the part of the healer. He is not working *wholly* in the name of the Lord, but for self also. This is selfishness, which is a barrier at the door of Divine Harmony. Then again, works of a mystical character are performed in the name of the Christ, while the true Christian spirit of modesty and love is lacking. No merit is made in spirit by such methods. Some work for the erection of temporal churches in which to worship the Lord. They are like the man who built his house upon the sand; their foundation is the shifting substance of human thought, and in the time of trial they will be found wanting.

Spiritual character is the rock-foundation of Being. Build yourself into God, and you will find yourself in heaven right here. Let go the little self and take hold of the Big Self. "Not my will, but thine be done."

LESSON 11, JUNE 16

CHRIST'S WITNESS TO JOHN THE BAPTIST.—Matt. 11:2-19.

2. Now when John heard in the prison the works of the Christ, he sent by his disciples

3. And said unto him, Art thou he that cometh, or look we for another?

4. And Jesus answered and said unto them, Go and tell John the things which ye hear and see:

5. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them.

6. And blessed is he, whosoever shall find no occasion of stumbling in me.

7. And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind?

8. But what went ye out to see? a man clothed in soft raiment? Behold, they that wear soft raiment are in kings' houses.

9. But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet.

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10. This is he, of whom it is written, Behold, I send my messenger before thy face, Who shall prepare thy way before thee.

11. Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he.

12. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force.

13. For all the prophets and the law prophesied until John.

14. And if ye are willing to receive it, this is Elijah, that is to come.

15. He that hath ears to hear, let him hear.

16. But whereunto shall I liken this generation? It is like unto children sitting in the marketplaces, who call unto their fellows

17. And say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn.

18. For John came neither eating nor drinking, and they say, He hath a demon.

19. The Son of man came eating and drinking, and they say, Behold, a gluttonous man and a winebibber, a friend of publicans and sinners! And wisdom is justified by her works.

GOLDEN TEXT—"*Among them that are born of women there is none greater than John: yet he that is but little in the kingdom of God is greater than he.*"—Luke 7:28.

John the Baptist and Jesus represent two states of mind that prevail in one who has entered the regenerate life. John is the conscious mind that first receives the Truth, and Jesus the subconscious, where Truth joins substance and abides. The conscious mind is made up of ideas patterned after earthly things—Mother Nature. This is the "woman" Jesus referred to when he said, "Among them that are born of women there hath not arisen a greater than John the Baptist."

But the conscious mind does not know all the law. It sees sin and *condemns* it, and the thought of condemnation reacts upon it and causes limitation of spiritual power. This is the prison in which John found himself after condemning Herod.

The conscious mind having had the illumination of Truth, seeks to know its fuller exposition. The disciples which it sends forth are Aspiration and Prayer.

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The evidence of the advanced steps of Truth is the work which it does in the subconsciousness. The Truth reveals eyes all through the body that have been sightless, because we have not recognized the omnipresence of the "light that lighteth every man that cometh into the world." This refers not to the natural world, but to the *new world* of Spirit, into which man is born in the regeneration. The "lame" are the impeded body members, and the "lepers" the stagnated fluids of the organism. These are liberated by the descent of the Spirit, and the new activity both strengthens and cleanses the whole man.

The soul, or subconsciousness, in most people is so benumbed by the neglect and ignorance of the conscious mind that it is deaf, dumb, blind and dead. When the words of Truth that the body is a living thing and that every cell is a conscious entity, begin their work in the subconscious, there is a great awakening and resurrection of sleeping energies from the tomb of matter.

But the orderly law of regeneration is not fulfilled unless the Truth is received and understood by the conscious mind before it descends into the subconscious. John is the messenger sent before the face, or expressed consciousness, to prepare the way for the great and final coming of the Lord into the whole consciousness of man. In verse 12 a protest is made against the violent or unlawful taking possession of the "kingdom of heaven," or realm of the subconscious, before there has been the proper schooling in the law of Spirit. Occultism, and all cults that give subconscious awakening without first understanding the Divine Law as taught by Christ, are "men of violence" taking by force powers which they are not prepared to wisely use. All metaphysicians of experience know how disastrous to mind and body these so-called short cuts to soul culture are.

Elijah is a combination of receptivity and faith. These are the prophecy or announcement of the greater powers to follow. The conscious mind must *hear* the Truth and *believe* it, before it can be trusted with the mightier forces of the soul.

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The conscious mind is very abstemious in its acceptance of the whole Truth. It comes "neither eating nor drinking." It does not eat the body (substance) of Christ nor drink his blood (life). The result is that the adverse ego in the body remains, "He hath a devil." The Son of man comes and unites his life and substance with the appetites and passions of the subconsciousness, and he seems, for a time at least, to be of their kind. "But wisdom is justified by her works." The descent of the Spirit into body may stir up the devil in you for a season, but his reign will be short if you are guided by the Spirit of Truth, who will lead you into all Truth. "Except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened."—Matt. 24:22.

I note in UNITY, March issue, page 224, the article, "How to Feel the Spirit." The thought is of especial importance. The surest way to feel the Spirit is to be in the Spirit. In fact, that is the only real way—to be, for that time, in the Spirit as we are "normally" *in* the body. As far ago as 1889 I had learned to *know* that Spirit (one's personal spirit) was just as real, substantial and *tangible* as the corporeal body; and it has to be that to the experimental investigator, before it can be "felt."—*C. H. C.*

The great *silent* men! Looking round on the noisy inanity of the world, words with little meaning, actions with little worth, one loves to reflect on the great Empire of Silence. The noble, silent men, scattered here and there, each in his department, silently thinking, silently working, whom no morning newspaper makes mention of! They are the salt of the earth. A country that has none of these is in a bad way. Like a forest which had no roots; which had all turned into leaves and boughs; which had must soon wither and be no forest. Woe for us if we had nothing but what we can show or speak. Silence, the great Empire of Silence, higher than the stars, deeper than the kingdoms of death! It alone is great; all else is small.—*Carlyle.*

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THE FAMILY—HARMONY IN THE HOME

Home is the Nursery of the Infinite.—Channing

EDITED BY MYRTLE FILLMORE

[Mrs. Hardy's talks on "True Motherhood" are just what progressive mothers need, and we welcome their continuance. Mrs. Hardy began this series in the April number of UNITY *magazine, 1911, and continued it up to August, with the exception of the July number. That these talks have not been forthcoming for several months, has been, no doubt, on account of Mrs. Hardy's mother-duties in her home. For she, too, is a mother with a growing family, and is really giving us in this series what she is putting into practice in her own family.—*EDITOR.]

TRUE MOTHERHOOD

Series V

THE KINDERGARTEN

LIDA H. HARDY

To train children in the great workshop of the Creator to be themselves one day creators, to bring human beings nearer and nearer to the likeness of God, that is the purpose of the Kindergarten."—*Baroness Marenholtz Bulow.*



FROEBEL, "the great pioneer of child study," was a nature lover. It was he who said: "Lead the child up through nature to nature's God."

In choosing his life's vocation, he at one time thought he would become a teacher of natural science, but after much careful and prayerful meditation, said: "No, I shall have a garden where *children* shall grow."

"I wish to cultivate men who stand rooted in nature, with their feet in God's earth; whose heads reach toward and look into the heavens; whose hearts unite the richly formed life of earth and nature, and the purity and peace of heaven—God's earth and God's heaven."

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One beautiful day in the summer of 1839 Froebel, together with his two life-long friends, Middendorf and Barop, were walking from Keilhaw to Blankenburg. During the walk Froebel had several times repeated in a low voice: "If I could only find a name for my youngest child!" meaning the nursery school he had just established at Blankenburg—the youngest child of his creative thought. Finally, enthusiastically he cried aloud, "Kindergarten! Eureka! *Kindergarten* shall be the name of the new institution!"

The kindergarten is a miniature world in which flourishes a garden of children. To awaken the inborn faculties of the child, and direct them in their proper growth through play, is the office of the kindergartner.

"Play," says Froebel, "is the highest phase of child development. It gives joy, freedom, contentment, inner and outer rest, peace with the world." "Play is not trivial; it is highly serious and of deep significance. Cultivate and foster it, O mother; protect and guard it, O father! The spontaneous play of the child discloses the future inner life of man."

Fifty years of Froebel's life was devoted to the study of the child in his three-fold development, physical, intellectual and spiritual.

He discovered what the child loves to do, and said, "Whatever work is pleasing to children may be educational." Among other things he found that children love to fold, cut and weave colored papers, make holes in cardboard, sew with colored threads and make mud pies. All these he has developed into schools of folding, cutting, weaving, sewing and modeling.

Aside from the occupations, Froebel's system includes the six soft, wool balls of spectrum colors, the wood ball, cube, and cylinder, and the building blocks. These he has called "gifts," because to the child in his kindergarten world they represent any and all of God's gifts to his children.

Both gifts and occupations are for the purpose of

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developing creative power. Man is a creative being, made in the image and likeness of the Great Creator. Man should create in a small way as God creates in a large way.

Hear Froebel: "The Spirit of God hovered over chaos, and moved it; and stones and plants, beasts and man took form. God created man in his own image; therefore man should create and bring forth like God. His Spirit, the spirit of man, should hover over the shapeless and move it, that it may take shape and form. This is the high meaning, the deep significance, the great purpose of work and industry, of productive and creative activity."

Only yesterday a Topeka kindergartner said to a child of five: "Harold, please cut something," handing him, as she did so, a pair of blunt scissors. The child closed his eyes and became very still for at least two minutes, then with an expression of "it is finished" he grasped the scissors, and immediately there appeared before him a very good freehand cutting of a running horse.

The child did not realize that in bringing forth his idea he had applied the great universal law of creation, but to an onlooker it was not only interesting, but it was *wonderful* to watch the unfolding, in this tiny speck of humanity, of an idea in mind and see it brought forth, according to a law unfailing, into visibility.

From the great inexhaustible realm of ideas, the child laid hold of the idea of a running horse, then according to his word: "Let there be a running horse," it was so. The creation all took place in the invisible, before the scissors had been touched. The facial expression and the smile of joy told that it was finished. Then the creation was rapidly made manifest. Her flower children were raised up quickly at the happy Easter time, because the crocus mother had been preparing for this very occasion all the long summer before. In his conception of the value of creative activity and of the spiritual meaning back of all symbols, Froebel's teaching differs from that of all other educators. In his book for mothers he says:

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"Parents, let your home a children's garden be;
Where with watchful love the young plant's growth you see;
A shelter let it be to them from all
The dangers which their bodies may befall;
And still more a soil in which will grow,
The inward forces that from God do flow."

And so we find that in Froebel's unique method of child training, every step holds its lesson which unfolds in the child's mind unconsciously, through play, order, industry, punctuality, generosity, fairness, obedience, truthfulness, reverence, kindness, love, etc., which lessons not only remain during the years of childhood, but which are firmly and surely implanted within the heart for all time.

For the busy mothers there are plenty of guide books.

Andrea Hofer Proudfoot says, in "A Mother's Ideals": "If we read Froebel we are filled with the idea that family and home should symbolize and actually be heaven on earth. And really, is it not this we pray for constantly? Yet this kingdom will never come until we individually go about establishing it in our homes, where every room should be the throne room, and every inmate in the presence of the holiest things of life. We get a glimpse of ideal family life in the kindergarten. Let us visit the kindergarten and learn its simple lessons and emulate them in our homes."

Every conscientious mother may, right in the midst of her everyday duties, put into practice Froebel's beautiful ideals, which in reality are none other than the sweet, simple teachings of Jesus the Christ, and which every mother may live out with her children through play.

Come, let us live with the children,
Tenderly day by day;
Come, let us live with the children,
Lead them while we may.
Come, let us live with the children,
Point them the shining way,
Asking the Father for guidance
In all we do and say.

"He that is slow to wrath is of great understanding."

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A LITTLE SIDE TALK WITH MOTHERS



HERE are so many mothers-to-be coming into my life through my association with Silent Unity Work, that I have come to feel this a special ministry. In this little talk I would like to come in closer touch with the prospective mother. Let us then draw near together that we may feel the glorified thrill of the mother-heart, as we remember *God is the Father of every child.* This is what Mary realized that winged her soul with song and filled her mind with lofty ideals for her child.

If it has been denied you to choose your motherhood, put all regret aside and make it your choice now. Begin right where you are to practice your new knowledge of motherhood. Rejoice, and be glad! Make a holiday (holy-day) of your duties, fiill your home full of beautiful thoughts and glad song. Above, beneath, within you, let the great joy of Spirit prevail, and like Mary, magnify the Lord with your whole soul.

The highest ideals and the sweetest fairy tales are none too good for you to believe. Lift up your thoughts with them, and the little life feeding at your heart's fount will share in your celestial joys, and some day return them to you, glorious realities.

Here is a sweet glimpse of ideal motherhood, taken from "The Story of Lovey," in which the young, expectant mother opens her heart and pours out to her aunt all the sweet secrets brooding in her soul since

The "Annunciation" of Her Motherhood

"Trixey was enumerating the virtues of her wonderful husband, while Aunt Joy's heart drank in her sweet confidence and rejoiced in the harvest that had come from the sowing of happy truths in the heart of Trixey when she was a little girl.

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"Then followed more sacred passages. Aunt Joy softly stroked the shining hair of her niece and whispered, '*Blessed art thou among women.*' Trixey bowed her head for a moment on Aunt Joy's lap and then rising to her feet she stood before her aunt, her soft, clinging garments half revealing, half concealing the nature of her joy. Never has artist or poet expressed by brush or pen the divine annunciation as did Trixey standing there with the tremulous light of a dawning realization radiating her face and form, her eyes uplifted and her hands crossed upon her breast. Aunt Joy gazed upon her in silent admiration. Surely 'the handmaid of the Lord' was never more divinely overshadowed.

"A moment more the spell was broken, and Trixey flung herself into Aunt Joy's arms, weeping out the emotions her soul could no longer restrain. A long silence followed, and then Trixey's heart relieved itself in speech:

" 'It was a year ago when the dream first came to me. I thought I was sitting down by the brook, when there arose from the water something that looked like a lily bud, and it floated toward me. The nearer it came the larger it grew, and a strange joy filled me as I reached out my hand to take it; but before I touched it the green calyx unfolded and a tiny child lay nestled within. It was so beautiful my heart went out to it in longing. I begged the lily to give it to me, but a voice like the rippling of the waters answered, "*Some day.*" Then I awoke, but life seemed so incomplete after that, and my former ideals so imperfect, go where I would, the image of that beautiful child haunted me. Jack wondered at my abstraction and everybody noticed I was changed; but I could not seem to help it, nor for a time could I tell Jack what it was. At last one day we were alone down by the little stream, and then I told him of my dream and how I was haunted by the beauty of that child. Dear Jack, he is so wise and loving! He put his arm about me and said, "Why, Trixey, that was only another ideal for us to realize. We may call that beautiful child to us from its home in the Infinite Love. God has bestowed upon us the power to do so, and if our hearts are

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one in their agreement to such consummation, our sacrament of love will be the vital magnet that shall draw to us the soul of that beautiful child." Oh, it was all so wonderful the way Jack explained it; and then I understood the meaning of my dream and why it haunted me.

" 'Oh, Aunt Joy, such wonderful things have come to me since I have realized that it was given me to prepare a living garment for this beautiful expression of Divine Love!

" 'I seem to know what Mary knew that kept her singing songs of ecstasy, and Jack and I have kept our bodies holy and our minds free from selfish thoughts, that we may become more worthy of our angel guest.

" 'And oh, Aunt Joy, my dream is coming true! for nearer and nearer floating toward me on the stream of days, this beautiful child approaches, and "*some day*," as the voice announced, the lily-bud will unfold for me.' "

Extract from a letter to a mother who affirms she has sacrificed everything for her son, and insolence and idleness are her only reward:

You must not see your son as in any way less than the Divine Image. Erase from your mind all false ideas by affirming quietly and confidently that the perfection of the Christ is appearing in him. Again, do not hold that you are sacrificing yourself. "I will have mercy, and not sacrifice," is the word of God to every mother. God does not put upon you a burden of responsibility. He bestows upon you the great privilege of training these, his sons, into the Perfect Man. The training will go forward without hindrance if you will always recognize that you are a coworker with him to bring about the spiritual development of your children. You will find his grace sufficient to every demand when you trust and fear not.

* * * *

Answer and treatment for an expectant mother who wishes to nullify a possible injury done her child through her contemplation of an unpleasant sight:

There is no reason why you should not demand a knowledge with your faith. The laws of spiritual action are sure; you can come into harmony with them, and in

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this way bring your whole life into peace. Mind produces every result. You can erase every image that you have held in your mind. You can impress your child with perfection of body and soul. You know how, in school, they take a wet sponge and erase from the board every figure and letter that has been placed upon it in the mistakes of ignorance, and then on the clean surface the teacher writes the perfect form and the perfect idea. This is just what you are now able to do through the understanding that has come to you.

You are bringing forth your child in the purity and beauty of the Christ ideal, and no inharmonius thing can impress it. The high, exalted ideas that you are holding in mind are constantly changing the child within you, and any impression less than the perfect that might have been made in the past is now obliterated, and the holy, perfect, beautiful child is growing up to that change that shall bring it into your arms, a delight to yourself, a blessing to itself and to all the world.

* * * *

To a mother who writes us that her son, a boy in the early teens, is at times indifferent to his work in school. "He is gifted in drawing, has a taste for poetry and composes well in verse."

The unfolding soul of a child must be dealt with in the same consideration and respect that we bestow upon the opening blossom of a rare plant. The Spirit in your son wishes to manifest in the genius of the arts, and it must not be too much burdened with the conventional forms of education. Truly, God is the intelligence of the boy, and your recognition of that fact is making easier in him the birth of the individual expression which marks the soul as not of undistinguished, conventional life. At his present stage of physical development there are many things to be considered; the physical should not be too greatly taxed, and the mental must be permitted to flow in that course which shall give the cast to all his coming years. We feel that you are a wise guardian of the situation, and we are supporting your affirmations of intelligence in the case. There can be no doubt of the outcome; he will make all necessary

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records in his school work, and he will develop his own genius, live his own high life and do his own great work.

CHEERFULNESS AT TABLE

An old lady who looked as though she might have belonged to the "Sunshine Society" all her life was asked by a friend for the secret of her never-failing cheerfulness. Her answer contains a suggestion for parents.

"I think," said the clever old lady, "it is because we were taught in our family to be cheerful at table. My father was a lawyer with a large criminal practice; his mind was harassed with difficult problems all the day long; yet he always came to the table with a smile and a pleasant greeting for every one, and exerted himself to make the table hour delightful. All his powers were freely given to entertain his family.

"Three times a day we felt this genial influence, and the effect was marvelous. If a child came to the table with cross looks he or she was quietly sent away to find a good boy or girl, for only such were allowed to come within that loving circle. We were taught that all petty grievances and jealousies must be forgotten when meal time came, and the habit of being cheerful three times a day under all circumstances, had its effect on even the most sullen temper.

"Much is said and written these days about 'table manners.' Children in well-bred families are drilled in a knowledge of 'good form' as to the use of the fork and napkin; proper methods of eating the various courses are descanted upon, but training in the most important grace or habit a child must have, that of cheerfulness at table, is too often neglected.

"The Orientals had no family ties of affection until they began to eat at a common table. Let the gathering at meal time be made the most happy hour of the day, and the influence on the children may be beyond estimation." —*Table Talk.*

A minute of judgment is worth a day of energy.

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HOME BLESSINGS

The living Christ of God is in this house. His presence is felt as health in our bodies, order in our lives, and love in our ways. We see only the good, think only the good, and meet only the good.

The healing presence of the Holy Spirit is in this home. Righteousness and Love rule here; we are united in our interests, and all is well with this family.

TABLE BLESSINGS

Bless us, dear Lord, and may we eat and drink to the glory to God.—*M. P.*

And be not drunk with wine, wherein is excess; but be filled with the Spirit; . . . Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.—*Paul.*

TWO BLESSINGS FOR TABLE

(*From the German.*)

"Be known to us in breaking bread,
But do not *then* depart.
Savior abide with us and spread
Thy table in each heart."

"Come Lord Christ, be thou our guest:
Take with us what thou hast blest."

—*German Grace.*

GOD'S DAYS

CAROLINE M. BELCHER

Gloomy days, bright days,
God is near;
Stormy days, dark days,
Never fear.

Gloomy days or dark days,
Welcome here;
All the days are God's days,
Full of cheer.

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BAKIN' DAY

Have you any smiles to-day?
Send me up a peck—
Kind that reaches all the way
'Round behind your neck.

Send a dozen boxes of
Best assorted cheer;
Also twenty quarts of love—
Must be warm and clear.

Happy thoughts and pleasant words—
Mix 'em good and strong—
Kind to make you think of birds
Burstin' into song.

'Leven bars of kindliness,
Free from flaw and chill;
And two dozen packages
Of the best good will.

Send me all the charity
You can rightly spare,
And a box of sympathy—
Pizenness to care!

This is bakin' day, and I
Have a sort of plan
For to make a tasty pie
For my fellow man.

—*John Kendrick Bangs.*

True worth is in being, not seeming,
In doing each day that goes by
Some little good—not in dreaming
Of great things to do by and by.

—*Alice Cary.*

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Society of Silent Unity

913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM TO HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED.

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UNITY BLDG., 913-917 TRACY AVE.,
KANSAS CITY, MO.

CLASS THOUGHT

May 20 to June 20, 1912
Held daily at 9 p. m.

I express the positive power of the Christ Mind in wisdom and love.

PROSPERITY THOUGHT

May 20 to June 20, 1912
Held daily at 12 m.

There is no limit to my Resource. The Inexhaustible Abundance of God flows to me from everywhere.

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PROSPERITY THOUGHTS

"*There is no limit to my Resource. The Inexhaustible Abundance of God flows to me from everywhere.*"

The only limitation we have is in thought.

Increase the measure of your thought and you increase your demonstration.

Rid your mind of the habit of scrimping and economizing, and you will have room for ideas of plenty.

The mind formulates that which is afterward expressed.

Beggarly thoughts make beggarly appearances.

To get rid of thread-bare garments, stop thinking thread-bare thoughts.

Omnipresence is overflowing with plenty.

The Invisible Abundance is made visible through the door of man's thought, largely expressed. The apparent insufficiency of the visible does not limit the one who understands the Divine Law.

Jesus Christ fed five thousand people on a few loaves and fishes with his realization of the bounty of God as a multiplying substance.

The consciousness of the Jesus-Christ-Mind in its unlimited capacity increases everything it touches. Wherever there is a need It rises to a fulfilling through knowing that the Father-Mind is right at hand with limitless ideas.

"And he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled."

Now are the showers of blessing
Sent by the Father of Love;
Now is the time of expressing
Bountiful gifts from above.
Now are the showers of blessings
Meeting our momently need;
Now are the riches of heaven
Healing our hearts of all greed.

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EDITORIAL

Those who desire to come into the closest unity with the Spirit of Truth and construct here on earth the true temple of God—a regenerated body—must master sexual waste. Yet this does not mean that the true marriage between man and woman shall be done away with. This marriage is of the soul and not of the flesh; in fact, the flesh has no part in it whatsoever. If all persons who are now living inharmoniously, as husband and wife on the animal plane, would cease the indulgence of this carnal man and through the power of their loving word invoke the sweet spirit of purity, their homes would soon be turned into havens of harmony; poverty, discord and disease would drop away and the energy and full life of youth return to them.

* * * *

The "winged globe," on the UNITY cover design, symbolizes mind conscious of its spiritual origin and power. It originated as a symbol of the perfect soul, in Chaldean and Egyptian occultism. It emblemized the soul in its flight back to the Supreme—its original source in the bosom of Absolute Love and Wisdom. It is a sacred symbol of the illuminated of antiquity, and is also the distinctive insignia of an occult society that existed in Egypt over 20,000 years ago. The great Pyramid was constructed under the direction of this society, and it is again manifesting itself in the world in the building of a "temple not made with hands," of whose permanency and just proportions the great Gizah is the geometrical symbol. This new temple will be a unified humanity, by whom God is universally recognized as Infinite Supply, the Bountiful Father, the One Supreme Source of Life, Love and Intelligence.

* * * *

The fact that Jesus of Nazareth lived and manifested the powers of the Christos, or spiritual man, is of vital importance to every soul. Not only is it important as an

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example, showing the possibilities latent within each of us, but in a deeper sense the testimony of the gospels and all Jesus' followers—those with him personally, and all who have since come onto his spiritual plane—is that he bridged the way or formed a connecting link between humanity and God, through the peculiar love quality which he possessed. The inquiry of recent years into the laws of mind has greatly cleared up the mission of Jesus of Nazareth, and the time is close at hand when we shall have explained to us the necessity from a metaphysical premise for his specific mental quality, and how it has accelerated the spiritual unfoldment of all who have centered their minds on his words, life and works. This is too intricate a subject to be dealt with here; it is enough for us to know that Jesus of Nazareth still lives in our very midst, and that all who will come to his mental, moral and spiritual standard may enter his presence here and now. Yet no one may enter that presence who has not, through every sacrifice known to the intellectual man, made the atonement between himself and the Father. When one has entered this sacred realm he finds that his life is intersphered with that of the Father and Jesus Christ so intimately that in essence there is no distinction—their ideas synchronize so perfectly that they are essentially one mind. Thus we see that in Spirit there is no distinction between Jesus of Nazareth, Jesus Christ and the Christos within each one of us, because in that unity of soul we realize the fulfillment of the prayer, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us."

* * * *

A favorite phrase with church people is, "Give God the glory," and their idea is that God requires praise and adulation. This is far from the truth. The real secret is that the inner spirit of man is God, and by praising the power of the spirit within himself man is in a measure bringing out and exercising his own faculties. Right here is a very intricate and much misunderstood relation: the spiritual unity between God and man. One who has not experienced

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that peculiar influx of spiritual force to the sun-center of the body cannot understand this relation. When the ego, or self-consciousness, detaches itself from the personality it finds itself in an entirely new relation. It lives in its body, but finds many intelligent elements active in the same domain, all of which are subject to a grand Central Force, which, like a pillar of fire, burns low or flames high, as the *word* of the ego goes forth. Just here is where the ego or "I" must discriminate carefully. The great Central Flame is not the personality, but that which like a lamp lights up the personality from within, and the conscious *I* floats in the blaze as a directive will that turns the flame here, there and everywhere, yet ever seems to remain separate from it. If the ego says, "*I* do this," it immediately leaves the Central Flame and attaches itself to the intellect. If it says, "This power is from spirits," it leaves its own domain entirely and attaches itself to externalities.

The first fosters egotism and strengthens the personality; the second weakens the personality and disintegrates the will. Of the two, the building up of the personality is preferable, because a time will surely come when the Inner Flame will burn the barriers away and the *I* recognize its true life. When the *I* has abandoned its house to others there is no hope of this, and the way is beset with darkness and trial.

* * * *

The carnal consciousness discerns the wisdom and power of the Christ, but not the standpoint from which it exercises dominion. Carnality is mesmerized with the thought that temporal things are real in themselves, and therefore of first importance in life. It never has enough, because the riches of the world cannot possibly fulfill the craving of the soul for possessions, so there is a constant effort to attain more and more, yet never satisfaction.

Where there is seeming inequality in division of the things of the world the carnal mind's first demand of the higher power is, "Bid my brother divide the inheritance with me" (Luke 12:13). Covetousness wants Christ to

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set up his kingdom in its world of selfishness. The rich are covetous, and likewise the poor. Wherever there is a desire for the things of another, it is carnal covetousness in manifestation. The spiritually-minded do not seek for a division of man's possessions, but ask that the Lord make manifest unto them that which is theirs by Divine Right. Prosperity comes to them not through taking away from others, but through realizing the abundance of supply in Spirit everywhere. This sets up the true law and does away with carnal selfishness. The lesson is a denial of covetousness. If you are rich, and are accumulating more and more, and rejoicing in your abundance, you are in the clutches of covetousness. "Take heed and beware of covetousness." If your thought is being centered in getting riches, you are attaching yourself to temporal things and neglecting eternal things. Instead of thinking about eternally abiding life in the organism, you are fritting away your energy in getting things that will do you no good whatever, and just about the time you think that you will enjoy your riches the law will say unto you, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"

* * * *

All forms are symbols of ideas. The boy at the blackboard symbols his idea of enumeration in the figures of chalk, the sculptor symbols his idea of beauty in his marble, and the flesh bodies of the human race are symbols of the ideas it holds. There are many planes beside the material upon which symbols may be projected. Some people never close their eyes without seeing symbols. These are usually cast in the soul or astral plane and are consequently very frequently misleading.

On the celestial or Jesus Christ plane alone can the symbols be fully trusted, and he only can behold and understand their significance who has developed the Christ consciousness. The plane of a symbol can be located by the light it emits. On the material they are flesh bodies, perfectly opaque, the Spirit shining through the eyes only;

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on the astral they are transparent but usually lack animation and expression, but on the celestial the Divine Idea pours its Spirit through them with dazzling brightness. The appearance of the angel that rolled the stone away from Jesus' tomb was "as lightning," indicating a powerfully developed idea back of it. We all have within us these planes, and project symbols corresponding to the plane in which the *I* locates itself through the ideas to which it clings. The majority of mankind in this department of existence have the *I* glued to a belief in the permanency of matter, and they project thought forms or bodies corresponding thereto. The Spirit is always in one way or another introducing the ideas of the interior planes to the *I* of each of us, and we can accept or reject them. Some people get the higher ideas by mental influx direct from the Spirit, and then give them forth by the spoken word to the multitude, while to others symbols of the ideas are presented in the dreaming or semi-conscious state.

* * * *

There is but one place where *unity* may be found, and that is in the Jesus Christ consciousness. That consciousness can never be attained by going forth to externality in any of its multitudinous forms. They shall say, "Lo, here is the Christ, or there; believe it not."

All who find this inner spirit will recognize their unity without any attempt at reconciliation of points of doctrine. Their souls will flow together and meet at one place, impelled by the fires of love, as truly as the globules of silver in the chemist's crucible, and a clarifying process goes on in the soul similar to that of the crude ore in the furnace. When the heat of Spirit is turned on, ideas immediately commence to fuse and seek centers of lodgment. In the treatment of ores the metallurgist adds to the mass a fluxing substance that tends to free the precious metals from their base matrix, and through this the gold and silver are gathered at the center.

In the cleansing of the soul this flux is the *understanding*, which chooses the precious things of the Spirit out of

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the great caldron of consciousness, and brings them to a center in Christ.

If the soul refuses to receive this understanding, and insists upon pronouncing *good* all the earthly mixture of opinion, supposition and imagination in which it is immersed, it will not be cleansed.

The great trouble is that people are looking for unity on external planes of consciousness. They say "all is good," and then proceed to pronounce all the material ideas of men good, and insist that the *unity* shall be based thereon. The fact is that the present state of consciousness of the whole race is passing away. It has fulfilled its mission and is being dissolved. It is not satisfactory to anyone, and all are in reality glad to see it go. So the quicker we see this, and begin in our own minds to draw the line between the permanent things of the Spirit and the ephemeral things of flesh, the better it will be for us.

We should not forget that all states of consciousness are subject to change. They change as man's ideas change. If there is a single law or custom, moral, religious, political or financial, that is not fully up to the ideals of man, it must pass away and a better one be ushered in.

To be bound to the idea that because they have appeared on the screen of Being and must, therefore, be *good*, is the servitude of pantheism.

The Good is unchangeable, hence these things that appear cannot be good in the sense that God is Good. They are simply man's idea of good; and so his creations will always be, until he enters into that full co-partnership with God where there is no difference of opinion whatever as to the pattern after which things shall be made.

Metaphysicians have so thoroughly trained themselves to say "all is good," that they gulp down all the unsavory messes of carnality, and think they are in duty bound to swallow them without a grimace. We differ very radically from those who mesmerize themselves into mental torpor by continually holding the thought, *all is good*, and applying it indiscriminately to *all that appears*. Remember that man

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makes all appearance and names it good or evil, according to the pleasure it gives him. God furnishes the raw material, as it were, out of which these appearances are formed, and this is always good, because its pure essence cannot be polluted.

If man combines the Life, Love, Substance and Intelligence of Principle in such a way that discord results, let him not lay it to God. Man is a free agent, and in the exercise of his freedom he has left out some factor in forming his world. What that factor is he can only discover by asking God direct. And he must not omit to *ask* with all the fervor of his nature. Depending on some teacher or prophet present or past is foolishness and ignorance. "Ask and *ye* shall receive."

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It is sometimes difficult to distinguish between the man Jesus, who is historically written about, and the Spirit, Christ. Christ has been made to seem a small form of man, encompassed in that personality called Jesus, and many have tried to bring men into belief in him personally as their hope of salvation. But the true concept of the Christ, or God's idea of man, does not confine him to the man Jesus. It may be that in Jesus was concentrated all that was possible to man-consciousness in his day, but the promise is, "Ye shall do these things, and greater."

Great claims are made and carried throughout the New Testament of Jesus Christ as the father of the race; yet people have not understood that it is possible for Creative Energy to work in such a seemingly small way as through man. The powers of man have therefore been doubted; but those who go deep into the study of divine things tell us that through him all things appear. Coming into the consciousness in which the great God creates, we in turn become creators. If this be true, should we doubt that we, as a race, had a God-man for a father, and that we came from Jehovah who, through æons of development, arrived at the point in power where he could say, "I am the Lord thy God?"

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The tale seems mystical, but this man who produced man differs from others, and when we study and see what relation he bears to us, it becomes a matter of practical philosophy and action to get in line with his life, and let his light shine through the consciousness.

A bar of steel is apparently a lifeless thing, and yet when we turn a current of electricity into it we get, first a warmth, then a blue flame, then a tone, then a white light, the result of what? accumulation and concentration of Universal Life Energy in action in a seemingly dead thing. The life-force in the organism springs into activity in a similar way. When we are in right relation, our life is fed from the Universal Life and Light. But sometimes we think that others know more than we, and we ask of them and expect to get borrowed light, like the foolish virgins. This is not the true process. Understanding (light) comes into individual consciousness through the impersonal quickening life, as the steel bar lays hold on energy.

Spiritual quickening makes a light—a conscious aura about man, and this is the candle of the Lord. It is that light which was in the beginning with God, which is God. In the Principle of Life is Light also, and there is no other way to be enlightened but to lay hold on life and light. The body shines through this inner life-force.

Light cannot be gained in any external way, and he who seeks it in the outer will be disappointed because of limitations. No steady, unfailing stream of life can be found except through union in the inner consciousness with Infinite Life. We may be taught by spiritually-minded people, but should not follow them blindly. It is a difficult proposition for one loaded to the brim with intellect to come into the consciousness of inner spiritual authority. But there is no other way to gain the True Light, and we must everyone get back to first principles, and within ourselves know life and light direct from the fountain head. The mission of teachers is to speak the Word of Truth. "The entrance of thy Word giveth light." It is the Word that quickens to light and life.

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The transformation of the physical to the spiritual takes place in the chemical laboratory of mind and body. We must die to Adam. This is not death of the body, but a change in the inner consciousness through the quickening Spirit. There is a principle of life in man, and when it is quickened, he really begins to know. We must deny everything else as the source of light.

Man is not here to be carried along and made perfect outside the law. He is part of the law. When he is quickened, he sees in his own inner light the law in its perfection.

Through the opaqueness of the intellectual man, life and light have come to appear limited, and a larger life is imperative. This, Jesus Christ furnishes through his higher consciousness, and we may come into his consciousness by believing in it, and opening ourselves through faith and prayer to its truth.

Some teachers tell us that it is dangerous to pray for temporal things, because prayer may become selfish; also, that to generate the life-force by prayer may prove disastrous on account of body sensation. We are using the life-force all the time, but because of belief in separation from the great source of life, the life that appears has been worn to shreds and patches. We, then, need the abundant life of Jesus Christ.

Prayer and affirmations are mighty in quickening life. One may sometimes blunder in the use of "abundant life," but he will profit by experience. We should always use our forces in our highest understanding, and through a prayerful attitude of mind, and faith in the Divine goodness, go from glory to glory.

Jesus said, "Seek ye first the kingdom of God." Knowing that the kingdom of God is within man, we shall seek within, and bring forth that which is potential in Being. This kingdom of God is life eternal, and that life is the light of men. In that light we shall walk safely and fearlessly, fulfilling Jesus Christ's word, "Ye are the light of the world."

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EXTRACTS

From Letters Written to Students and Patients by the Society of Silent Unity

Light and Truth are not to be had by the reading of books. Jesus got his understanding from within himself. So we all must do. Do not be impatient. Light and power will come to you only in proportion as you get still and look within for them. "Heaven is not reached at a single bound." Power and understanding how to heal yourself and others is also from the same source. If you can quietly and faithfully affirm the healing Word without any unnecessary questionings and waste of thought-force, you will undoubtedly get good results.

The reason that you "do not make connection with the Divine Spirit of Universal Love and Health to heal and help" is that you are unconsciously suggesting to yourself that you cannot do it, and then you are not really seeking *first* of all to identify yourself with this Spirit. Make the study of books secondary. They are good in their place.

So we direct you to look within. "The anointing which ye have received of him abideth in you, and ye need not that any man teach you." "When he, the Spirit of Truth, is come, he will guide you into all the Truth." "There *is* a Spirit in man; and the inspiration of the Almighty giveth them understanding."

* * * *

"Let your light so shine that others may see your good works." Whenever you have an opportunity to speak a word of Truth, or give a hint that will help some one along the way, do so. There must be judgment used in giving out Truth, as it will do no good to force any one to listen to you or to read something he would not care about. You will be prompted by the Spirit in doing the right thing, and will, in doing it, open the way for more good to come to you.

* * * *

In order to realize Truth and to demonstrate it, you

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must live it. If any one appears careless, simply deny it and affirm order and harmony. Allow nothing in the external to disturb your poise and dominion. That is the way of Love. When you refuse to see negative things, they will disappear, and you will be surprised to see how you will change. Your mind, body and affairs are the expression of your thoughts, so if you are not happy, change your mental habits. This may not seem practical to you at first, but if you will faithfully practice the golden rule, and send only thoughts of love to everyone, you will witness its practical side.

You can cultivate the habit of seeing the good, the true, the bright side of every topic of conversation, and when with your friends, you can bring these out, thus keeping yourself positive and poised, and at the same time sowing the seed of Truth in the minds of others.

Denial is a cleansing process which prepares the way for the Truth by eliminating error from the mind. The mind is constantly working, either affirming or denying, and it is very important that we should keep control of our thought and, by the denial of what we do not wish or what is contrary to Good, and the affirmation of what is Truth, we build up our body in the perfection in which it was created. This law always does its work if understood and practiced according to Truth. Instead of waiting until negative conditions burst out in some form, one should continually keep the mind working according to law. One gains new strength every time he makes a demonstration, and what seems to be a mountain disappears entirely.

* * * *

You are right; the problem of working out our salvation is an individual one, and although some may tell us how they reached success, yet we must go within to the Source of Wisdom and let the Spirit guide us. That is just what we try to teach people to do. It takes a great deal of perseverance sometimes, but the result is always worth the effort.

When you listen for the "still small voice" you should

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not be tense or anxious, but merely receptive; give thanks that you have received the light and guidance you seek, and rest in the consciousness that you have received. That is faith.

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

Every student of Mind knows that all that appears is produced by thought. Everything we see or feel is the manifestation of a mental state. It logically follows that all so-called diseases are the outpicturing of error thoughts and can be healed by a change of mind. Truth is healing. It enters the mind by the Word. "He sent his word and healed them."

The Society of Silent Unity daily sends forth the Word in the name of Jesus Christ, and many are quickened and healed and prospered, and are made "new creatures in Christ Jesus." That many are receptive to the Word, the letters that come to us prove. We make the following extracts from letters received during the past month:

Healing

Carson City, Nev.—About seven years ago I was very ill and had tried everything; had had eight doctors, who all gave me up. I had two abscesses which, by the grace of God and your help, were healed inside of two weeks, and have never returned. Another time a telegram was sent to you asking for healing; about the time the telegram reached you I was instantly healed.—*C. H. T.*

Evanston, Ill.—A month ago I asked you to treat me for nervous dyspepsia, and in a week's time it was entirely gone. I am so thankful.—*Mrs. I. M. S.*

Holley, N. Y.—I wrote you for treatments for my mother who was ill with a gall disturbance which the doctors said might lead to an operation. After I wrote the healing came so quick that only we in

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the Truth can understand, and she is healed and is feeling fine. Words cannot express how thankful she is for what has been done for her.—*Mrs. J. S. P.*

Oakland, Cal.—I am so happy that I could not wait a day longer to tell you the glad news. The so-called dropsy has entirely disappeared from my mother, and she will soon be able to go about again. I thank God for this happiness.—*Mrs. F. C.*

Ludlow, Mass.—I want to tell you how much good I am receiving through Unity. I have been an invalid for thirteen years, with a complication of diseases. Every organ seemed to be diseased. But, praise the Lord, I am a well woman. I was confined to the house most of the time and not able to do hardly a thing. About two weeks ago the Lord told me I was no longer a captive and an invalid. I took him at his word, and in the past two weeks I have swept and dusted six rooms, something I have not done before in years, besides doing other work. I have to stop every once in a while to see if it is not a dream. It is no dream, but a reality. Two days ago I had a ride of about seven miles, the first long ride for years. A Scotch woman that comes to do my mending has become very much interested, and she learned the class thought in UNITY and joined in at the five o'clock treatments for her floating kidney that has troubled her for over thirty years. Last week she told me it had not troubled her during the past four weeks.—*Mrs. E. C.*

Lawrence, Mass.—I wish to tell you that our little son's limb is all right. He is walking all around the house without any help at all, and the leg we thought crooked is as straight as the other. We know that God worked with us and through us, for the result is so apparent and has been accomplished so quickly. As for myself I never felt better.—*H. B. R.*

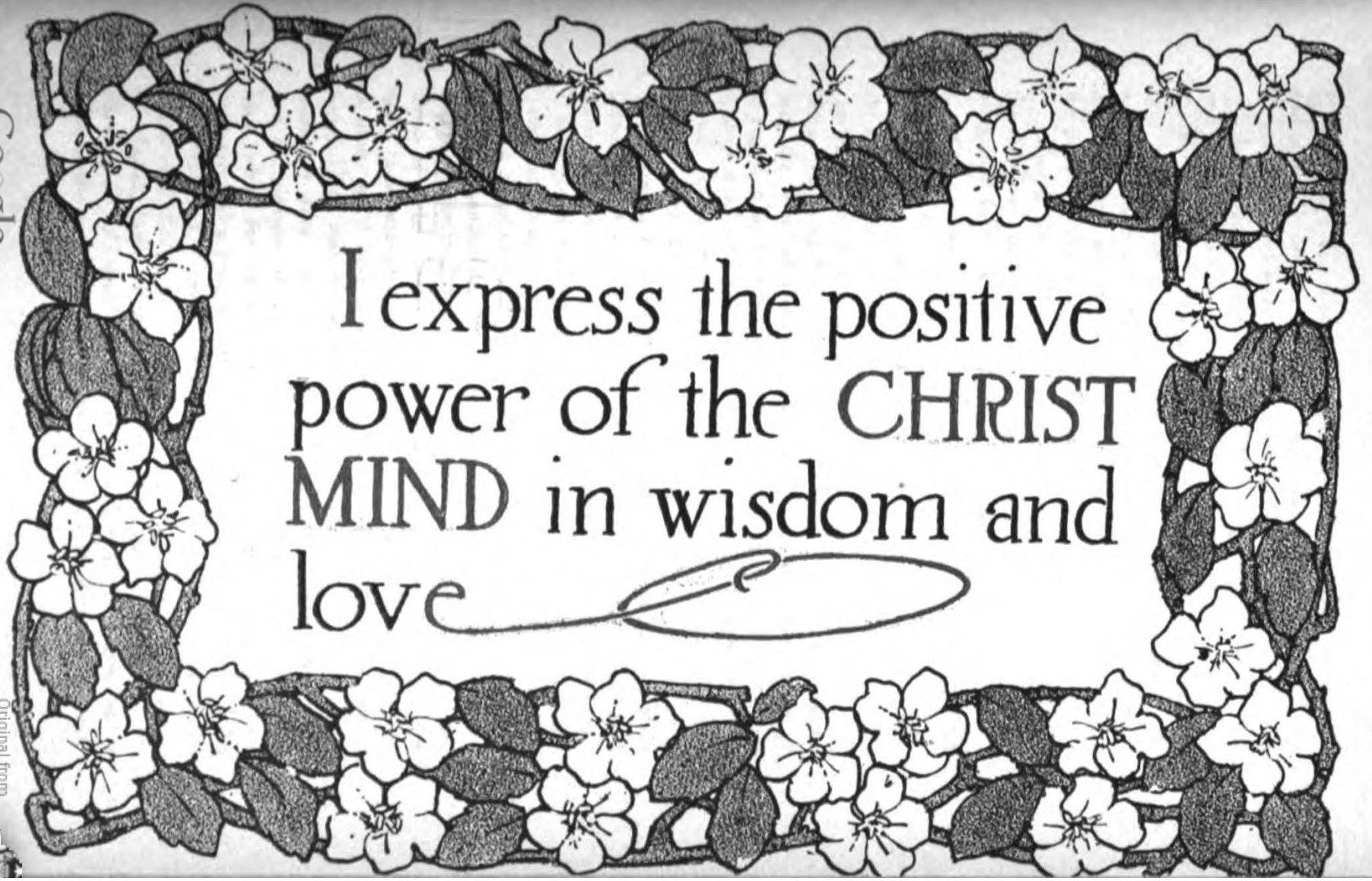
Ada, S. D.—The improvement in my health in the past three weeks has been wonderful. I walked a half mile yesterday without getting the least bit tired, and that is a thing I have not been able to do for months. I praise the Lord.—*W. K.*

Melbourne, Victoria, Australia.—Thank God I have only good to report. My friend made a marvelous recovery. She is now in the country enjoying a holiday. On the Saturday after I cabled you she was able to go, and on the Wednesday of the following week she spoke at our usual meeting and no one, but I who knew, would have believed that she had almost passed through death's gateway. It was a glorious demonstration and we are indeed grateful.—*A. H.*

Denver, Colo.—Your loving kindness and your unremitting labor has accomplished its perfect work, and the pain which has troubled me for more than twenty years is completely cured. I praise God and thank you fervently.—*E. K.*

Salina, Kan.—I must let you know how thankful we are to you.

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I wrote you a few weeks ago about my husband who was very ill, and about the doctor's decision. Your treatments were effectual, for he got better right away and did not need the operation.—*Mrs. L. S.*

Los Angeles, Cal.—I am filled with love and gratitude to you, and praise to the Divine Source of all good, for what has been done for my daughter. Two months ago she didn't think it possible to save her leg, and now it is healed and she is well. None of her acquaintances thought she would ever be well, and they are astonished and write and ask what she did. My answer is that Unity through the power of God did the work.—*M. E. D.*

Austin, Ohio.—It is with a heart full of gratitude and praise to the All-Good, that we report the almost immediate healing of W. C. of typhoid fever. He will not need treatments any longer.—*M. C.*

Los Angeles, Cal.—I telegraphed you for aid, as I was suffering from la grippe and throat trouble. In twenty-four hours I was up attending to household duties, and in forty-eight hours I was healed. At all previous attacks I had found it necessary to have a physician remove white particles from the glands of the throat before relief came. Knowing this, I looked at my throat often to see how beautifully the Word of God was removing these. I wrote you last week in regard to my little boy's ear. It was healed instantly. My husband secured a splendid position within a few hours after you spoke the Word. I can never cease to give praise for the glorious blessings I receive.—*Mrs. D. M. K.*

Cleburne, Texas.—Some time back you treated me one month for bronchitis, but at the end of the month I could not see that I was any better, and so wrote you. Still I continued the silent thought, and I have gotten well of that trouble. I am entirely convinced that Truth used properly will heal, and that we can use it ourselves, as well, in many cases, as together.—*G. L. C.*

Fort Lauderdale, Fla.—Some time ago I wrote to you for health and prosperity treatments. I can truly say that I have reached a condition of perfect health. When I asked help of you, I was so weak that I could scarcely stand up. I had spinal trouble, but now my back is strong and I have strength enough for all my ambitions. I am so happy I can scarcely write. I am prosperous, too. I have always longed to travel, and since you began prosperity treatments, I have had the pleasure of traveling through five states. I have written a book, which the editor declares is a success. Since coming here I have accepted a position that will net me four dollars per day. I am successful, and I feel I owe it all to the God within through Unity helpers.—*S. E. N.*

Lyons, Iowa.—I telegraphed you last night, "Treat B. C. for pneumonia." A world of changes has followed. Her sister and I teach in the same building, and yesterday at noon she came to me in

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tears, asking if I had any of those UNITYS I once gave her. She said her sister was failing fast, and three doctors could not break the fever or get any change in her, and that she had lain so for three weeks. I told her I would get the UNITYS and see her at three-thirty. Shortly after she came again and said, "Will you telegraph them?" I answered, "Yes." When she got home the sister's fever had fallen one degree, and at five p. m. had gone down another, followed by sleep and rest. This morning it was nearly normal. At two p. m. she sent me the following note: "B's temperature was lower than it has been since she has been sick. This noon it was perfectly normal." She is so relieved.—*Z. M.*

Texarkana, Tex.—Two months ago I was not able to do any work at all, and now I am doing most of my housework. I am so thankful, and praise God for what has been done for me.—*Mrs. E. E. B.*

Miama, Fla.—I wrote you a short time ago for help for my tiny granddaughter who was suffering from teething. She began to improve immediately, and her mother says she seems more like a healthy, normal baby than ever before in her six months of life. She is very precious to us and we are very thankful. I also asked for help for myself. I was suffering intensely with my throat, and the trouble had followed me all my life, even in this warm climate a slight change in temperature causing me extreme annoyance. I have felt no pain nor irritation since a couple of days after writing you, although the weather has been cold and rainy, just the kind that usually made me feel miserable.—*G. B. D.*

Sperling, B. C.—You may discontinue treatments for myself for the so-called kidney trouble. I am entirely cured.—*Mrs. F. A. P.*

Roseville, Cal.—I want to tell you how much better my daughter is. They did not think she could live until morning when they sent for us. I wrote you for treatment. When we got there she was much better, and in a couple of weeks was up and around.—*Mrs. M. P. G.*

Shawnee, Okla.—The spiritual and material blessings I have received from your ministrations cannot be paid for in dollars and cents. I try to discharge some of my obligation by passing on to others some of the knowledge of the good which you are doing, that they may also be helped and enlightened. Only God can repay you for all your love and kindness to your fellow-creatures. I asked your help for my baby on Sunday night. I could tell when you began treating him. He had been fretting, but just at twelve he fell into a refreshing sleep. By Monday night he was well.—*E. G.*

Salt Lake City, Utah.—I wrote you, also sent a telegram for healing. I thank our heavenly Father, I am feeling better than I have for a long time. Two hours after sending the telegram I got relief, and went to sleep and have been gaining ever since.—*D. M. O'B.*

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Kansas City, Mo.—My baby was suffering with swollen glands and was so nervous. I called you up on the phone and asked for treatments for her. Yesterday I received your beautiful letter of instructions, and, as I read them over to her, she at once changed from a fretful baby to a quiet one, and last night she rested better than she has for a week. I am so thankful.—*Mrs. R. G.*

Williamsport, Ind.—I wish to thank you for the great good you have done my nephew. He is well, though the doctors had given us no hope. On New Year's day he went to his shop to work and has not lost a day since.—*Mrs. J. E.*

St. Petersburg, Fla.—I cannot tell you all that has come into our home since I last wrote you. I felt your help at once. I held the thought you sent me all the time for Mrs. A., and a friend, a believer in Unity, held for peace. At evening, Mrs. A. awoke clear and bright and asked for a cracker and ate it with a relish, the first food she had had in four days, and the first food she had enjoyed since coming to us five months ago. She has been gaining steadily since and is a new woman, gentle, loving, and trying to show appreciation for everything done for her, and making the least trouble possible. I cannot tell you all, but each day she grows more and more gentle, and in the seventy-two years she has been on earth, no one has ever seen her so happy as now. She is really a "new being in Christ."—*E. E. A.*

Vancouver, B. C.—Thank you and bless you for the assistance and cheer you have rendered during the past month's treatment. I notice the most wonderful optimism in my husband, and his brain seems clearer than I have known it in years. Within the past year I have received so much instruction and assistance from your healing department that I should like to be enrolled as a member. It is the most scientific, practical spiritual training I have ever had.—*C. L. W.*

San Francisco, Cal.—Words fail me to express my heartfelt gratitude for all the benefits that have come to us since I wrote for help about six weeks ago. My eldest son, who was very ill in Honolulu, and whom the doctors said would have to leave there before he could recover, is well. I received a letter from him yesterday saying that he had returned to his business. My other son, who was inclined to look on the dark side of everything and see only faults in people, has changed so much that it is a joy to be in his company. His health, too, is wonderfully improved. I have had an experience of my own. I was taken with a very heavy grippe cold. I took to my bed, seemingly on the verge of a very sick spell. I, however, refused medicine of any kind and kept affirming the healing power of the Spirit, and am happy to say that I am now well.—*Mrs. R. D.*

Wood River, Neb.—I was very ill with bronchitis when I wrote you for help, but got better soon and am now all right. The cough

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is all gone. I did not take any medicine and got well sooner than ever before. I am thankful to God.—*M. R.*

Sedalia, Mo.—I write to thank you for what you have done for my husband. He was so bad that no one thought he could be cured, but, thank God, he is getting along fine.—*Mrs. W. S. S.*

Bridgewater, Mass.—Our confident expectation has been realized, and the treatments you have been giving have been successful. I thank you very much for what you have done. I am wonderfully restored and invigorated in mind and body, and feel like a new person.—*K. C. P.*

Stockholm, Sweden.—My little boy, four years old, fell on a stone step and his three upper front teeth fell out. Fortunately they were found. I said to the screaming child, "God will give them back to you." I washed them, put them back in their places, had the child look at your red leaf and affirmed that they would stay in their place. An old doctor told me it was impossible, but afterwards he wrote me it was wonderful, and he had never seen anything like it. Those teeth kept their position. There was no pain and no inflammation.—*M. L. R.*

Detroit, Mich.—Yesterday we telegraphed you to treat my sister who had been suffering untold agony for two days with gallstones. Tonight at five the pain left her and she has felt it no more, neither has she had the terrible sick stomach that usually follows. I feel that I can never thank you enough.—*L. R.*

Geneseo, Ill.—It is with pleasure that I write you that my child got relief soon after I wrote you. He got worse the next day, but on the third day the error let go of his right lung, and what seemed to be a hard bone came up and he got better at once. It was quite interesting to note how happy he was. He said, "The bone has come out of my lung and I am all right." He has not had any trouble since.—*L. DeG.*

St. John, Oregon.—I wrote you a few weeks ago to treat my baby for constipation, and I am most happy to say that he has been greatly benefited. You are doing a noble work and I wish you great success in it.—*Mrs G. W. W.*

Nesbitt, Miss.—I wish to thank you again for what you have done for me and my family. Wonderful things have been accomplished in our home. I have asked and I thank God that I have received. I do appreciate all you have done. We are well and happy, abounding in God's love and realizing more our nearness to him.—*H. C.*

Galt, Ont.—A few nights ago my little daughter came to my bedside crying pitifully with rheumatic pains in her legs. I took her in bed with me and repeated a Truth statement, and inside of twenty minutes she stopped crying and said, "Mamma, my legs are better."

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and in a few minutes was sleeping sweetly and has not had a pain since. Another demonstration of Truth: Last week I awoke in the morning troubled with pleurisy pains, and thought at first that I was in for another siege of it. But I used a Truth statement, and before evening every pain had left me and I was free. Thank God for the Light of his Holy Spirit. I feel his presence and power wonderfully.—*Mrs. A. C.*

Ogden, Utah.—I thank you for your treatments. I am getting better every day. My husband says that I haven't looked so well in years. I see life differently and my faith is strong.—*J. S.*

Monroe, Wis.—I am happy to tell you that the trouble I wrote you of a month ago is all gone, and I am so thankful to God for this blessing of good health.—*Mrs. E. L. B.*

Greeley, Colo.—I just want to tell you that I have had no headache since I wrote you for treatments.—*Mrs C. H. W.*

St. Louis, Mo.—Five weeks ago I wrote you asking for help, being ill with the grippe. I began to improve immediately and have entirely recovered. The other trouble is disappearing. My back is growing much stronger and I am happier.—*N. E. C.*

Newton, Mass.—My husband came home a few nights since with such a cold that he could scarcely breathe, and the family were all alarmed for fear of pneumonia. I knew we needed help at once and so telegraphed to Silent Unity. From the moment I sent the telegram all fear left me. He slept all night and hardly coughed once. In the morning he was very much better.—*C. M. C.*

Merrimac, Mass.—I wrote to you asking treatments for my husband for sore throat and heart trouble. His throat is entirely well and his heart has not troubled him since. I am very thankful.—*Mrs. F. C.*

Durango, Colo.—Some time ago I wrote asking for treatments for my sister whom the doctors had told an operation for gallstones was necessary. She has improved so very much that further treatments are unnecessary. I also asked for a change in position for her. It took place very unexpectedly and seems very satisfactory.—*M. S.*

Springfield, Mass.—To my surprise, for your work was altogether strange to me, I felt immediate improvement upon writing to you.—*B. R. C.*

Piedmont, Mo.—I am shouting for joy for what Unity has done for my little boy. He is entirely well.—*Mrs. P. C. C.*

Prosperity

Spokane, Wash.—I am healed of the poverty plague. Of this I am sure. The suffering I have had in mind all these years has been maddening, but now it is gone and there is a great peace.—*Mrs. G. B. E.*

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Baker, Ore.—I am indeed grateful for the help I received during my prosperity treatments, which was beyond all expectations. —*J. W.*

Lawrence, Mass.—I wrote you a little over a month ago for prosperity treatments. It is working fine. We were never more prosperous and things never looked brighter. My work has never gone on so well, and I have never been so pleased with it as in the last month. In the face of the great textile strike we have had for the past five weeks, and through which so many have been thrown into actual want, we consider ourselves wonderfully prosperous and well provided for.—*H. B. R.*

Placerville, Cal.—Please discontinue treatments for prosperity. My husband now has employment and all things look brighter for us. —*J. G.*

Northfield, Minn.—I want to tell you what a wonderful help your prosperity thought has been to me. I needed work, and I looked to the Lord and he heard me. He even gave me more than I asked for. The work simply poured in, and when jobs came that perplexed me, I just asked God to show me, and it was wonderful how the work moved on. When one job was finished, I just repeated, "Thy bounty like a never failing stream, etc.," and before the last garment was finished, another or more came from the most unexpected sources. Another thing, I feel so well and strong that people tell me I look ten years younger. I am so grateful for everything.—*Mrs. A. E. B.*

New Orleans, La.—I must be sincere and prompt in letting you know how rapidly our prayers were, and still are being, heard. I have had much better success in my little business and financial affairs. I feel so prosperous. I cannot help feeling so, as prosperity and success are right with me every day since writing you.—*E. K.*

Springfield, Mass.—I received your letter and have been greatly benefited by it. Your prophecy that my troubles would straighten out in a way I had not thought possible, has proved true.—*A. M. W.*

Brooklyn, N. Y.—I want to thank you from my heart for your aid. I have been able to meet my obligations this month, which is something to be grateful for. Then something which has been my heart's desire for seven months came to me, and for that I am truly thankful.—*V. F.*

Memphis, Tenn.—I must tell you of all the good things that have come to us. If I had never heard of Unity, today I might have been groping in darkness and worry as before. But, thank God, you have taught me how to live, how to think, how to speak and how to feel, until all things are working together for good. Our family are now united, and we had been separated for two years. We are all happy and try to worship God every day in every way. I also have

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had wonderful success in securing work, and I now have a permanent position at a good salary. I shall always praise and give thanks for the many blessings I have enjoyed in the past year, and for the success in the business world. I am alive in Christ forevermore.—*T. S.*

Braddock, Pa.—I am so glad to tell you that the trouble of which I wrote you, has been averted. My brother tried in every way to get the money, but failed, and it seemed that nothing could stop the sale of his household goods. However, I kept firm in faith, and went to work in the morning as usual. When I returned at night I found there had been no sale. The man had not even been there. Later, we found that they had decided to give him a chance to pay, and so the Class Thought was demonstrated in a wonderful way. My brother firmly believes that it was through Unity that his good has come.—*F. C.*

Cottonwood, S. D.—Your treatments have been of great benefit to me in ways that I did not anticipate. Results were obtained apparently without an effort, results that I have been struggling many years to gain, indicating plainly the power of the Spirit as a present help.—*M. E.*

Dallas, Texas.—I am so thankful to write that I see God's bountiful supply manifested. The strain and stress from without is being removed, and I am more at peace. Everything looks brighter and I am truly thankful.—*Mrs. J. A. G.*

Los Angeles, Cal.—We now have a lovely little home. My husband is so changed I can hardly believe it, and peace and harmony rule supreme in our household. I know it is God's will that things should be as they now are, and it was through your loving kindness that all the good was so speedily sent to us. I praise God for our happiness.—*Mrs. G. F.*

Catskill, N. Y.—In two weeks after writing to you we had two applications for the house, something unusual at this time of the year, and it is now rented to a very desirable tenant. My son has secured the best position he ever had, with possibilities for a better future. It came from such an unexpected source that I feel sure it is God's hand guiding us all.—*N. W. L.*

Dallas, Texas.—I thank you for your treatments. I am seeing prosperity manifested. My business is better and my rooms are being filled.—*Mrs. J. A. G.*

Alameda, Cal.—The prosperity message that has been sent to me this month has helped me wonderfully, and I am truly thankful. I have also been able to help others in many ways.—*A. W.*

"The Renewing of the Holy Ghost"

Indianapolis, Ind.—I thank you so much for what you have done for me. You have helped me to help myself. Your teachings are the

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clearest and deepest of any that I know. Your letters are a great help to me and so is UNITY—*P. P.*

Manitou, Okla.—Since reading your books, I feel lighter-hearted, and more spiritual than I have ever felt. You are a blessing to humanity, and God hasten the day when your teaching will be spread and heeded all over this earth of ours.—*E. G. R.*

St. Louis, Mo.—I received your blessed answer to my letter, and the same day the boy sent me word that he would go back and try to do what was right. Such a demonstration brought me to my knees, and I thank God each day that all is well and that I have found such blessed help in Silent Unity.—*C. M.*

Boston, Mass.—Your letter in answer to my request for help about scandal has arrived. I am glad it did not come sooner, for I had a chance to trust myself. It was a hard fight, but I came out victorious over myself. The *Weekly Unity* with the responsive service, "Love your enemies," had just arrived and I spent one entire afternoon reading it aloud, feeling it and going back to it again and again. As a result, I conquered all fear and really forgave everyone I felt unhappy toward, and came into a new realization of my Divinity and God's presence. Since that victory I have become conscious of power, and have healed a bad attack of gallstones from which a friend was suffering, and have been asked to treat a patient suffering with melancholia. I am so grateful to God that I may be a channel for his healing and a joy-giving power. The little pamphlet you sent has opened a whole new line of realization.—*N. E. C.*

Brazillville, Ind.—I have been wonderfully helped physically and mentally; my finances, too, are looking brighter. I am more grateful than I can express for this new life. I have never read anything that gave me more pleasure than your literature, and I am learning more and more how to trust God and his Divine guidance.—*S. E. A.*

Omaha, Neb.—A few weeks ago I wrote you, asking your help to get a letter from our son, whom we had not heard from in months. We received a letter from him yesterday. We are greatly comforted and his mother is greatly relieved; she was worrying so that she could neither eat nor sleep. We thank you kindly for your assistance.—*A. R.*

Westgate, Iowa.—I can never explain to you in words the happy feeling I had for several days after writing to you. I had always been a great hand to worry, and it seemed as if all that had been taken away from me, and it was as though a great light was shining over me. I am treating my son for drunkenness. A change has come over him for the better; my husband even noticed it and said, "What is the matter with G?" I smiled and told him. I know it is my prayers. You have given me the light and I must use it.—*Mrs. H. C. C.*

Novato, Cal.—I want to tell you how nicely everything is

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working out for us. I had wanted things so badly, but UNITY has been leading me into a better understanding for many months past, and now that I have a real perception of God, the things are being added. I have had the Prosperity Bank for over a month, and during that time I have had a surprising success in disposing of some designs, and a number of things have begun to move upward and forward to prosperity. I knew it was the God-Mind that had at last cleared away my mental obstacles, but did not remember until yesterday, when I was depositing in the bank, that there was a prosperity treatment in action at that time.—*J. W. Y.*

Los Angeles, Cal.—Words cannot express to you how grateful I am for the help I have received. Of the ulcerated teeth, one is entirely healed and the other very nearly so. I have been helped in other ways, too. I have never, in all my life, been so prosperous. Things just seem to come my way. I realize the "great power" that is doing so much for me. UNITY and the *Weekly Unity* are the greatest helps I ever had, and the Prosperity Bank is a wonderful thing. —*Mrs. E. E. K.*

Shreveport, La.—I am late in sending my subscription for my magazine. We have had a case of meningitis, but, thanks to our heavenly Father, we pulled our patient through, and she is perfectly whole.—*W. A. R.*

Pleasant Hill, Miss.—I wish to say to the many chance readers of UNITY, that is, to those to whom a copy of UNITY, or some of the tracts, have been given by a friend, do not be discouraged if at first you do not comprehend the teachings. The Truth is to be found only in a continued study; so diligently persist, and the light will break through the veil, and "happy thou shalt be." I know whereof I speak, for I commenced the study of Truth under my personal protest, if I may use such an expression, but in three months' time the light poured in, and now I am enjoying to a great extent the blessings of one of God's children, and know that more blessings are to follow.—*H. W. C.*

Before I commenced the study of "Christian Healing" I took medicine regularly, but since have never taken any and have enjoyed the best of health.—*J. B. T.*

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NOTES FROM THE FIELD

JENNIE H. CROFT

The National New Thought Alliance will hold its 6th annual convention in Los Angeles, June 25th to 30th, inclusive. The original date was in July, and it is important that those who are planning to go to this convention should note the change of time of meeting.

There will be special round trip tickets to Los Angeles on sale in all parts of the United States, from June 12th to 20th, the return limit being August 12th, from Chicago $65, from Missouri River points $55, etc. Consult your local ticket agents as to the fare from your place. These rates apply over any standard road and provide for stop-overs, and going one route and returning another. It is advisable to get your return ticket via San Francisco in order to attend the Conference there which will follow the Los Angeles Convention. The railroads will send their passenger agents to interview any persons going, and to arrange special cars from special points, taking care of them in personally conducted parties if desired. Those who wish further particulars can obtain them by writing to the New Thought Information Bureau, 611 Grant Bldg., Los Angeles, or sending five cents for a copy of *New Thought News*, 649 So. Flower St., Los Angeles, Cal.

An interesting New Thought Center has recently been organized in Lawrence, Mass. Mrs. John A. Brackett is president, and Miss Emma E. Carr, secretary. Our subscribers in Lawrence would do well to call upon Miss Carr, 5 Fair Oaks Avenue, and learn more of the work done by this Center, and perhaps offer to aid the movement.

The Home of Truth in Kalamazoo, Mich., is in a most flourishing state. More and more interest is being manifested all the time, and success in its highest sense is being realized in this Center of Truth. 211 West Dutton Street is the address.

The state of New York has introduced a bill to repeal the compulsory vaccination law. Every state in the Union should follow suit.

The Unity Society of Practical Christianity of New York City, Mrs. Sophia Van Marter in charge, reports that they have newly fitted out their rooms, and that the attendance at the meetings is increasing, one hundred and fifty people being present at the Monday evening gathering.

Ruth B. Ridges, minister and teacher of the Minneapolis Fel-

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lowship, Minneapolis, Minn., will begin a series of addresses and classes in Portland, Oregon, Sunday, June 16th, in the Temple of Truth at 7th and Alder Streets. Those desiring to enter her classes or wishing further information, write Mrs. Ridges at once at above address, care Perry Joseph Green.

The Truth Center of Fruitvale, Cal., Mrs. L. G. Fisk in charge, has been reorganized and a greater activity is manifested in the work along all lines. Miss Harriet Rix opened the dedicatory services on Sunday, April 21st. Mrs. Fisk has been steadfast for several years in holding that the right one would come to help her make her endeavor more successful, and now her trust has met its fulfillment, and the Center is being blessed and prospered.

Dr. C. F. Winbigler, director of the Psycho-Therapeutic Society of Washington, D. C., is giving a series of lectures on the first and third Monday evenings of each month, in the W. C. T. U. Building, 522 Sixth Street. Dr. Winbigler is the author of "Suggestion: Its Law and Application," a recent book which is receiving favorable notice.

For two years the New Thought people of Malden, Mass., have been holding meetings at the home of Mrs. Sarah W. Sherman, 168 Ferry Street. Now, Mrs. Sherman and the members of her circle have decided to form a regular Unity Center, and extend a cordial invitation to all UNITY subscribers and friends in Malden to join with them. We recommend that our subscribers place themselves in communication with Mrs. Sherman, and lend their aid in making her endeavor a success. Her meetings are held on Friday evenings.

Mrs. Anna Chapman Smith, who has been conducting a class at Helena, Mont., is leaving for Spokane, and later Portland, where she will continue the work. The class at Helena will still hold its meetings each Wednesday afternoon as formerly at 304 Broadway Street, and all who desire to come will be welcome.

Mrs. Flora Parris Howard of Los Angeles, Cal., has just completed a course of lessons at Unity Headquarters. Mrs. Howard is a strong, undeviating teacher of Truth, and her lessons were highly appreciated by the members of the class. She teaches a class in Topeka, Kan., beginning about May 15th.

Mrs. Margaret Wood, formerly of The Star Self-Help Club in Vancouver, B. C., has opened a Home of Health and Truth, 4704 Dawson St., Seattle, Wash. This is an ideal summer home, half hour from city, five minutes from car and beach. Resident patients and students received.

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BOOK REVIEWS

JENNIE H. CROFT

EVOLUTION AND REGENERATION. By Henry Proctor, F. R. S. L., M. R. A. S. Published by L. N. Fowler, London, England. The Esoteric Publishing Co., Applegate, Cal., are the American agents. Cloth, price 80 cts., postage 10 cts.

In the prologue the author states that this book is the outcome of his conviction that there are two accounts in Genesis of the origin of man, and in this connection he traces the evolution of man. The most practical teaching in the book is that on regeneration, and of the extreme importance of chastity and the conservation of the vital fluid. Methods are given whereby disease can be eliminated and perfect health obtained and maintained by a pure and holy life. By such a life may be regained all that Adam lost in the fall. "To him that overcometh will I give to eat of the tree of life."

SUGGESTION: ITS LAW AND APPLICATION. By Charles F. Winbigler, Ph. M. Published by the author, The Alabama, 11th and N. Sts., N. W., Washington, D. C., or may be obtained from Unity Tract Society, Kansas City, Mo. Cloth, price $2.

Dr. Winbigler has produced a textbook on the subject of suggestion which is most comprehensive and exhaustive. The results of long and earnest study, observation and experience in the newer phases of psychology are clearly presented, that they may be utilized by those engaged in healing disease and aiding in the development of mankind.

MENTAL ENGINEERING. By C. B. Fairchild. Published by the author, New York City. Leather, price $1.

Here is a book on the basic or fundamental principles of Spiritual Science. Most plainly written, the practical knowledge so needed by many people cannot be misunderstood. An excellent little book.

WOMANHOOD AND ITS DEVELOPMENT. By Luella Z. Rummel, M. D., D. O. Published by the Burton Publishing Co., Kansas City, Mo. Cloth, price $1.50; ooze leather, $2.50.

This book is written by a woman whose profession has made her cognizant of the crying need for knowledge concerning herself which will equip every young girl with power to develop into a normal, healthy womanhood. Knowledge of those organs and functions which are peculiar to woman, and the understanding of natural physical

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impulses and conditions during the period of adolescence, is absolutely necessary to every girl for her protection from grave mistakes into which ignorance permits her to fall. Dr. Rummel presents the subject with rare delicacy, and yet in terms which cannot be mistaken she imparts this vital knowledge to the daughters of today. She maintains that instruction in the matters pertaining to sex and creative life should form a natural part of every young woman's education, and that innocence sustained by ignorance is a false ideal. Much attention is also given to sex hygiene. Altogether the book is one which intelligent mothers will welcome as a long-sought-for means for the presentation of this knowledge to their daughters, especially if they are themselves incompetent to impart the truth of the subject thoroughly and comprehensively. We recommend this book to mothers and daughters for the common good of womanhood.

WHERE DWELLS THE SHINING PRESENCE. By Flora Mabel Robinson. Published by the author, Fruitvale, Cal. Paper, price 50 cents.

A charming little booklet which expresses in beautiful words the message of the Christ. This message is the fact of the indwelling presence of God. The little book is one which may be used as a gift to a friend at any season of the year, and we are quite sure that it will meet with the appreciation it deserves.

TREASURE-BOX

IMELDA OCTAVIA SHANKLIN

(A new book)

A story for children which is full of all the fascination and charm of a fairy story and yet rich with the highest teaching for character building. Miss Shanklin's writings are all virile.

Two maidens, Walin (pronounced Vahlin) and Basha, are looking every day for the coming of a beautiful White Princess bearing wonderful treasures. While living and playing like all normal children, they are storing up ideas and thoughts which are the real treasures of life. Basha doubted and was willful, and failed to do the best she could. Walin was full of faith and love and service. The Princess came and found Walin ready to go with her, but Basha was left alone on the beach, all forlorn. However, the lesson was good for Basha; she set about making ready to follow after, and finally found her happiness also with the Princess and Walin.

The little book is most artistically gotten up, with numerous pen illustrations and half-tones. It is printed in two colors—orange and black. Forty-eight pages. Price 50 cents. Published by Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

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When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Change of address should reach us by the 5th of the month.

NOTICE TO SUBSCRIBERS

Owing to the fact that we have so many names on the UNITY mailing list, it becomes necessary to ask subscribers making a change of residence to notify us so that we may receive the notice by the 5th of the month. Thus, if you change your address or expect to change it before the 20th of June you should send us the notice of change by June 5th in order that you may not miss your June UNITY. We will greatly appreciate the careful co-operation of all UNITY subscribers in this matter.

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IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of June, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

Unity publications are on sale at the following places:

Alameda, Cal.: Home of Truth, cor. Grand St. and Alameda Ave.

Boston: The Metaphysical Club, 30 Huntington Ave.; Mrs. Alice T. Homer, 12 Albemarle Chambers, Albemarle St.; Miss Leonora I. Joslyn, 616 Blake Bldg., 59 Temple Place.

Chicago, Ill.: The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St

Denver, Colo.: College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.

Detroit, Mich.: New Thought Alliance, 318 Woodward Ave.

Duluth, Minn.: New Thought Center, 1419 E. 3d St.

London, Eng.: Power Book Co., 29 Ludgate Hill, London, E. C.; Higher Thought Center, 10 Chenistoz Gardens, W.

Los Angeles, Cal.: Home of Truth, 802 S. Union Ave.; Metaphysical Library, 611 Grant Bldg.; Whalan's News Agency, 233 S. Spring St.

Louisville, Ky.: Kaufman-Straus Co., 5th Ave.

New York City: Brentano's, 5th Ave. and 27th St.; Roger Bros., 429 6th Ave.; Unity Society of Practical Christianity, 305 Madison Ave.

Oakland, Cal.: Rest Reading Rooms and Home, 719 Fourteenth St.

Philadelphia, Pa.: Unity Center, Presser Bldg., 1714 Chestnut St., rooms 408-410.

Portland, Oreg.: Jones's Book Store, 284 Oak St.

Sacramento, Cal.: Home of Truth, 1235 I St.

San Diego, Cal.: House of Blessing, 2109 Second St.

San Francisco, Cal.: Home of Truth, 1109 Franklin St.; Home of Truth, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter.

San Jose, Cal.: Home of Truth, 144 North 5th St.

St. Louis, Mo.: H. H. Schroeder, 3557 Crittenden St.

St. Paul, Minn.: W. L. Beekman, 55 East 5th St.

Tacoma, Wash.: Clyde A. Bell, 1401 Reality Bldg.

Washington, D. C.: Woodward & Lothrop, 10th, 11th, and F Sts., N. W.; Unity Truth Center, The Brighton, 2123 California St.

Campbelltown, New South Wales, Australia: H. P. L. Cardew.

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TO ALL CORRESPONDENTS

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there are orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all these departments; mail for all should be addressed to Unity Building, 913 Tracy Avenue, Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, *giving your name and address in each case*, we can sort them out when they come, and pass them around where they belong. There will then be no confusion, and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

Do you see the *Weekly Unity*? Every issue has a lecture by Charles Fillmore. During April the subjects of these lectures were: "This One Thing I Do," "Christ Is Risen," "The Day of Rest," "The Twelve Powers of Man." There is also a great deal of other interesting matter in every number. We shall cheerfully send you a sample copy on application, or will be glad to receive your dollar for a year's subscription.

UNITY SOCIETY CORRESPONDENCE SCHOOL

An important part of the work done by the Society of Silent Unity is carried on by the Correspondence School department. By this means the principles of the Science of Being are taught to people in all parts of the world. The school is open to any who have been prepared for it by a general reading and study of Truth. Many letters like the following are received from students:

Kent, Wash.—I wish to express my appreciation of Lesson One, and to say that it has been very helpful to me. I realize that I am beginning to comprehend, and in a measure to manifest the "kingdom of heaven" in my own life, and I believe that its influence is beginning to react on other lives.—*Mrs. S. M.*

Grand Junction, Colo.—Every lesson is a new revelation in the study of mind and Truth, and if we are persistent and sincere we will in good time manifest only good.—*Mrs E. D.*

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Boston, Mass.—I am anticipating the completion of my primary course of study within another month. I feel that with the two years of study in Truth I have been decidedly awakened in consciousness—*A. D. H.*

St. Louis, Mo.—I have been delighted with Lesson One. I have had a new world opened up for me since becoming acquainted with the splendid spiritual work of Unity, and my acquaintances here are remarking on my very general improvement.—*E. E. E.*

St. Joseph, Mo.—I think I understand and have gotten more out of Lesson Five than preceeding lessons, though they have all been so fine and so uplifting. I cannot express my gratitude for the opportunity to study and learn them.—*M. W. A.*

WEEKLY UNITY

During the past year *Weekly Unity* has grown in favor with more than seven thousand subscribers. It seems to fill a place in the lives of many that no other literature can. This is because it keeps its readers in close touch with the work of the Unity Center at Kansas City, and also because it comes so often that it does not allow its readers to fall back into the old way of thinking, but is always on hand with a new inspiration of helpful, encouraging ideas just when it is needed.

Every reader seems to be delighted with it. The short, crisp articles and suggestions are just right for the busy man or woman.

Following are some of the good words that have been said about it and the Prosperity Bank. We will send the *Weekly Unity*, and a Prosperity Bank in which to save the subscription price of the paper, to any one making application. We will also send the applicant's name to the Silent Unity Rooms for one month's general prosperity treatment:

Asbury Park, N. J.—Many thanks for the prosperity treatments that brought me a business position in California which I particularly wanted; also for the now unknown benefits.—*S. I. H.*

New Westminster, B. C.—Will you please send us a Prosperity Bank as soon as possible? Our home would not be complete without a Prosperity Bank in its usual place, where we can look at it and think success and prosperity.—*E. A. B.*

Salt Lake City, Utah.—If people only knew how *Weekly Unity* would enrich them, you would have to enlarge your capacity for its publication. It is a gem of the first water. What a blessing will come to you for this alone.—*Mrs. F. B.*

Glastonbury, Eng.—We look forward with great pleasure to the

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arrival of the *Weekly Unity*, as the force contained in the words of Truth are most refreshing and strengthening. I thank God and you dear friends for the great help we have received in all directions, for our affairs are certainly very much brighter, and our life has become a reality instead of a mystery.—*Mrs. H. C. A.*

Monroe, Cal.—I look forward to the coming of *Weekly Unity* every week. We are starting a circle here, and hope it will be a healing center also. I am going to read the extracts from Mr. Fillmore's lectures; I think they are so good. May you ever be blessed in your work of spreading the Truth.—*J. L. H.*

Nucla, Colo.—I am a musician, and up to the time I sent for the Prosperity Bank I had not had more than two or three engagements in a year. During the ten weeks since I sent for the bank I have played for seven dances and entertainments and have cleared about $45. That was over and above my regular household duties. Even in the latter I have been very successful, and it seems to me that I have accomplished more than usual. Thanking you for the success into which you have led me, I am,—*Mrs. L. S.*

Napa City, Cal.—My Prosperity Bank arrived, and it is so easy and pleasant to drop a dime a week in it for the paper, and I keep it where I can go to it every once in a while and hold the beautiful thought it has for me and mine. I wish all the world knew of this grand work; what a grand world it would be.—*Mrs. W.*

Bridgeport, Conn.—I am doing all I can to get subscriptions for the *Weekly Unity*—this valuable little messenger. Every week I look for its coming, with rare anticipation. I feel almost as one with you in the Sunday services while reading the extracts from Mr. Fillmore's addresses. I sing the song and go through the service and always feel wonderfully illuminated. God bless it and speed its way all over the world to carry peace, happiness and joy to mankind.—*Mrs. E. O. S.*

UNITY

Following are some of the good things that are said about UNITY. Every day brings hundreds of letters carrying these and like thoughts to the Unity offices:

Seattle, Wash.—UNITY is growing better every year. The last two articles in the March number are fine, just such plain true words as the world needs. It rejoiced my heart to read them. It is one of my dreams to visit you some day, which of course must come true. —*A. S. S.*

Elmira, N. Y.—UNITY is a mental and spiritual tonic; it leads me onward and I don't want to be without it. Here's to your continued prosperity.—*S. B. F.*

Ogden, Utah.—UNITY has done so much for me. I never real-

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ized that our lives could be made so much different if we only looked to the indwelling Christ for all things as I have since taking UNITY magazine, and we realize what a blessing it is to us to have it each month in our home.—*Mrs. G. A.*

Goldfield, Nev.—My friends whom I subscribed UNITY for are finding great comfort, and they are passing the word along. And now I would like you to enter my name for UNITY and also *Weekly Unity.*—*Mrs. M. B.*

Galena, Ill.—UNITY grows better and better every month. It has been a great help and comfort to me. The Christmas number lifted me out of the depths of despair and misery to the place where I could see that All is Good, and God is in everything that happens to me.—*E. R.*

Los Angeles, Cal.—It is now four years since UNITY was put into my hands again. I say "again," because it was given to me about fourteen years before, and at that time I paid little attention to it, but this time it was different. I had grown so soul hungry that nothing in the line of reading would satisfy, and when I received UNITY again, I made up my mind to read it with more attention. I waited until the house was quiet in the evening. Then I settled down to read, but had not read very far until there came over me such a feeling of joy and gladness that if I had followed my first impulse I would have gotten up and danced and shouted for joy. I heard a voice saying very distinctly at my side, "That is what you were looking for." At first it seemed slow work. I felt like a baby that is trying to walk, but finds itself unable. It reaches out its hands for support. Thank God, the Light of Understanding is coming in very fast now, and I press on in the courage and boldness of Divine Mind. With the Father's help, I say I can and will unfold. —*Mrs. J. T.*

TEMPLE TALKS

There has been for some time a growing demand for books that will contain the Temple Talks which have been delivered by Charles Fillmore in Unity Auditorium at Kansas City.

To meet this desire in the hearts of many Unity friends, we are bringing out a series of booklets which will be entitled "Temple Talks No. 1," "Temple Talks No. 2," etc. Each of these booklets will contain sixty-four pages, and will include about ten Temple Talks selected from the best that have appeared in *Unity* and *Weekly Unity*, and others that have not before been printed. "Temple

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Talks No. 1" is now ready for delivery, and will be sent to any address for 15 cents.

Following is a list of subjects covered in "Temple Talks No. 1": "The Overcoming Power of Divine Fearlessness," "A Psalm of Deliverance," "Temperance," "Man's Power to Forgive Sin," "The Seeing Mind," "The Healing of Personal Will," "The Power of Silent Prayer," "Let There Be Light," "The Man of Authority," and "Safety."

Address Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

TEN NEW TRACTS

What Is the True Being of Man? What Am I? Eunice Janes Gooden; price 2 cents, 50 cents a hundred.

The Overcoming Power of a Divine Fearlessness. Charles Fillmore; price 2 cents, 50 cents a hundred.

The Teaching of the Scriptures Concerning Eternal Life; price 2 cents, 50 cents per hundred.

The Kingdom of Heaven Is at Hand. Charles Fillmore; price 5 cents, $1 a hundred.

Attaining Eternal Life. Charles Fillmore; price 5 cents, $1 a hundred.

The Word and "The Wireless." Edna L. Carter; price 5 cents, $1 a hundred.

The Providing Law. Charles Fillmore; 5 cents, $1 a hundred.

Points for Overcomers, No. 1; price 5 cents, $1 a hundred.

Points for Overcomers, No. 2; price 5 cents, $1 a hundred.

Demonstrating Prosperity. Edna L. Carter; price 5 cents, $1 per hundred.

These tracts are of uniform size, and will fit neatly into number 6½ envelopes. They are excellent for distribution. The ten will be sent to any address for 25 cents.

Address orders to Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

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METAPHYSICAL DIRECTORY

CENTERS OF TRUTH, TEACHERS AND HEALERS, BRANCH LIBRARIES

A constant stream of letters is received at Unity Headquarters, asking the addresses of teachers and healers in all parts of the world. To all such a copy of this magazine is sent with this department marked. We have investigated the metaphysical standing of those whose names here appear, and, so far as we can learn, they are teaching and practicing the doctrine of Truth, although they may differ in their presentation of it. We are not to be considered as indorsing all of the methods or teachings advocated by those listed in this Directory. The New Thought is not a theology with a fixed doctrine and a visible head, but on the contrary no one is in authority on the earth. "By their fruits ye shall know them."

That this Directory may be sustained, we will accept free-will offerings from those whose cards are carried regularly. Patrons must request continuance of card every SIX MONTHS *or it will be dropped from the Directory.*

ARIZONA

Mesa. Unity Free Reading Room. Miss S. Louise Lull in charge. Box 634.

CALIFORNIA

Alameda. Home of Truth, cor., Grand St. and Alameda Ave. Unity literature.

Berkeley. Truth Center, 2073 Allston Way. Services Sunday and Friday evening at 8 o'clock, Mrs. Ida M. Wilson, speaker. Rooms open daily.

Corning. Mrs. Edith J. Wilson. Unity Branch Library.

Fruitvale. Truth Center and Metaphysical Library and Reading Room, 2539 26th Ave. Mrs L. G. Fisk, manager.

Long Beach. Metaphysical Library and Reading Room, 14 American Ave. Mrs. Sarah F. Connley, manager. Absent treatments given.

Los Angeles. Metaphysical Library and Reading Room, 611 Grant Bldg. Unity literature.

Los Angeles. Home of Truth, 802 S. Union Ave. Christian healing and teaching. Spiritual teachers and healers prepared for the ministry. Sunday morning services in Blanchard Bldg.

Los Angeles. Henry H. and Emma L. Benson, 1327 West 11th St., Rosemont Apts. Teachers of the New Psychology and practitioners of Christian healing.

Napa. Mrs. Ralph E. Wilson, 716 Oak St. Practical Christian healing and teaching. Unity Branch Library.

Oakland. Rest Reading Rooms and Home, 719 14th St. Mrs. Helen E. Close, Miss Ida B. Elliott, managers. New Thought literature and circulating library.

Pasadena. Mrs. S. Millsaps, 253 S. Mentor Ave., teacher and healer.

Sacramento. Home of Truth, 1235 I St. Unity literature.

San Diego. House of Blessing, 2109 2d St., cor. Hawthorne. Sunday services 11 a. m.; Wednesday, 10:15 a. m.; Friday, 8 p. m. Myra G. Frenyear, ministrant. Unity literature.

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San Francisco. Home of Truth, 1109 Franklin St., near Geary. Christian teaching and healing. Unity literature.

San Francisco. Mrs. S. E. Davies, Hotel Nevada, Room 21, 825 Van Ness Ave. Healing daily except Sundays. Hours: 10 a. m. to 4 p. m., and by appointment. Free-will offerings.

San Francisco. Home of Truth, 3099 California St. Christian teaching and healing. Unity literature.

San Francisco. Downtown Truth Center, Rooms 617-18 Shreve Bldg. Phone, Kearney 2929. Class daily 12:15 p. m. Mrs Elsie Noonan Randall in charge.

San Francisco. Mission Center of Truth. Sunday services, 2476 Mission St., at 11 a. m. Healing meeting, 1132 Shotwell St., at 2:15. Mrs. Clara Shipman, teacher and healer. Unity literature.

San Jose. Home of Truth, 144 N. 5th St. Unity literature.

San Jose. Mrs. Jessie Juliet Knox, 475 N. 5th St., teacher and healer. Unity Branch Library. Class Tuesday afternoon.

Santa Cruz. Center of Practical Christianity. Meetings every Thursday at 2:30 p. m., at 89 Walnut Ave.; Monday evening at Congregational Church.

Sierra Madre. Home of Truth, 493 Auburn Ave., Harriet C. Hamor and Alida S. Hamor in charge. Sunday service at 3:30; Bible Lessons Wednesday at 3 p. m., and Healing meeting Friday at 8 p. m.

Vallejo. Unity Branch Library. Francis J. Babcock, 803 Capitol St.

COLORADO

Aspen. Unity Branch Library. Mrs. M. L. Ross.

Delta. Unity Branch Library and Truth Center, 219 E. 3d St. Mrs. O. E. Moine in charge.

Denver. College of Divine Science, 730 17th Ave. Unity literature.

Denver. Second Divine Science Church, 3929 W. 38th Ave., Rev. Charles Edgar Prather, pastor. The usual church services.

Denver. Edith Marie Raymond, practical lessons in happiness and Success. Circulating Library. Helpful books for every reader for sale. 302 22d St., cor. Court Pl.

Pueblo. The Truth Center of Christian Living and Healing, 108 W. 10th St. Unity literature.

Victor. Unity Branch Library. Mrs. J. F. Zell, Gold Coin Bldg.

CONNECTICUT

Norwich. Unity Branch Library, 53 Maple St. Mrs. E. E. Taber, librarian. Wednesdays 2 to 6, Room 15 Alice Bldg.

DISTRICT OF COLUMBIA

Washington. Mrs. Sarah A. Clemons, The Albemarle, 17th and T Sts. Teacher and healer.

Washington. New Thought Center, "The Cecil," Apt. 405, cor. 15th and L Sts. Mrs. Florence Willard Day, teacher and healer. Absent treatments and lessons by correspondence.

Washington. Unity Truth Center, The Brighton, 2123 California St. Mrs. Eva B. Williams, teacher and healer. Metaphysical literature.

FLORIDA

Merritt, Indian River. Unity Branch Library. Miss Julia P. Hascall.

GEORGIA

Atlanta. The Atlanta Psychological Society, Carnegie Library, Car-

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negie Way. Mrs. Rose Ashby, president. Meeetings Sunday at 3:30 p. m.

Atlanta. Mrs. Mathilda Hoehn Tyner, 409 "The Grand." Healing and instruction; also by correspondence.

HAWAII

Honolulu. Home of Truth and Metaphysical Library, 1220 Kapiolani St., near Beretania Ave. Mrs. M. M. Hunter-Jones and Rev. George L. Weaver, teachers and healers. Absent healing, and lessons by mail. Telephone 3923. Sunday service, 11 a. m.; Monday, 8 p. m.; Thursday, 8 p. m., at the "Home." Sunday evening service, 7:45, Kilohana Art League.

ILLINOIS

Belleville. Mrs. Ida Welsh, 12 S. Lincoln St., teacher and healer. Unity literature.

Belleville. First Society of Practical Christianity (Divine Science) meets second and forth Sundays of each month at 10:15 a. m., at 8 North Jackson St. Miss Emma Stolberg, leader.

Chicago. Chicago Fellowship services Sunday at 11 a. m. in Whitney Opera House. Benjamin Fay Mills, minister.

Chicago. Exodus Home School, Suite 31, Oakland Music Hall, cor. 40th St. and Cottage Grove Ave. Science of Being principles taught. Sunday services 10:45 a. m.

Chicago. Mrs. S. A. McMahon, 1714 Sunnyside Ave., healing and instruction from 9 a. m. till 4 p. m., except Sundays; also by correspondence. Will teach classes in Chicago suburbs. Phone 370 Ravenswood, or write.

Chicago. The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St. Harriet W. Coolidge, healer and teacher of the principles of spiritual law. Noon meeetings daily, from 12 to 1 o'clock. Unity publications. Phone, Central 4252.

Chicago. Unity Society of Chicago, 204 Le Moyne Bldg., 27 East Randolph St., Mr. and Mrs. Le Roy Moore, teachers and healers, in charge. Sunday service at 11 a. m., hall 912, Masonic Temple.

Chicago. Mrs. Anna Hutton, 2973 Prairie Ave. Instruction by correspondence, and absent treatments given for health, happiness, and prosperity. Interviews by appointment.

Chicago. Mary Brewerton de Witt, 6102 Greenwood Ave., South. Lessons by correspondence. Library and Reading Room.

Waukegan. Dr. Robert H. T. and Mathilda Nesbitt, teachers in the true way of living, 202 Gillette Ave. Study class every Wednesday at 2:30 p. m. Sunday song service 7: 30 p. m. Unity literature.

INDIANA

Elkhart. Students of Practical Christianity meet every Wednesday at 2:30 p. m., at 216 4th St., Mrs. S. M. Mears, leader. Library and free literature. Free-will offerings received for healing services.

IOWA

Leon. Route No. 1. Clara C. Albaugh, teacher and healer.

Rolfe. Unity Branch Library. Mrs. W. P. Wheeler.

KENTUCKY

Bellevue. Unity Branch Library. Mrs. A. M. McMahon, 219 Center St.

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MASSACHUSETTS

Agawam. Mrs. S. Emily Biglow, teacher and healer. Unity literature.

Boston. The Metaphysical Club, 30 Huntington Ave. Reading rooms and many helpful meetings free to all. Unity literature.

Boston. R. C. Douglass, teacher and healer, 687 Boylston St.

Boston. The Church of the Higher Life, Metaphysical Hall, 30 Huntington Ave. Teaching, healing, worship. Rev. Lucy C. McGee, minister.

Lynn. Mrs. Sarah F. Meader, metaphysician, No. 10 Kenwood Terrace. Teacher and healer; absent treatments. Free class for metaphysical study every Thursday, 3 p. m., at New Thought rooms, Lee Hall. Correspondence solicited.

Malden. Mrs. Alice T. Homer, 79 Mountain Ave. Teacher and healer. Unity literature.

Springfield. Unity Center, 356 Main St., room 403 Besse System Bldg. Mrs. Mary Margeson in charge. Unity literature.

MICHIGAN

Detroit. Mrs. Ellen L. Frenyear, 491 Mont Clair Ave., teacher and healer.

Detroit. New Thought Alliance, 318 Woodward Ave. Unity literature on sale.

Grand Rapids. Unity Center, 32 North Ave., Mrs Brink, leader. Meetings every Wednesday at 2 p. m.

Kalamzoo. Home of Truth, 211 W. Dutton St., Mrs. A. C. Dillingham and Miss Amy L. Moffett in charge. Meetings every Wednesday at 3 p. m. Reading room open Thursdays from 3 to 4 p. m. Calls through correspondence. Unity Branch Libaray.

MINNESOTA

Duluth. New Thought Center, 1419 E. 3d St. Harriet R. Kraemer, leader. Headquarters for Unity literature.

MISSOURI

Kansas City. Mrs. Keith S. McClintock, teacher and healer, 913 Tracy Ave.

Kansas City. Mrs. Lizzie C. Head, 4021 Holmes St. Healing, present or absent.

Kansas City. Frances B. Rudesill, 913 Tracy Ave. Christian healer and teacher of the science of life.

Kansas City. Mrs. Charity Greenwood, 2404a E. 12th St. Bell Phone, East 4719. Absent or present treatments.

Kansas City. A. P. W. Barton and C. Josephine Barton, 3332 Troost Ave. The Life Home School of Applied Metaphysics. Lessons and healing; mail course a specialty. Write for particulars.

Kansas City. Dr. R. A. Williams, metaphysician, 913 Tracy Ave. Present and absent treatments. Obstetrical cases taken.

St. Louis. Mrs. J. C. Appel, Henneman Hall, 3723 Olive St. Lectures every Sunday at 10:40 a. m., and the last Thursday of each month at 8 p. m.

St. Louis. Society of Practical Christianity, S. E. cor. 18th and Pestalozzi Sts. H. H. Schroeder, 3537 Crittenden St., pastor. Services every Sunday at 11 a. m., and every first and third Tuesday at 8 p. m. (English); every Sunday at 3 p. m. and every second and fourth Thursday at 8 p. m. (German). Sunday school at 9:30 a. m. (English).

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St. Louis. The St Louis New Thought League, headquarters 509 N. Newstead Ave., the Alexandria Bldg. Rooms open daily; Divine Science services Sundays at 11 a. m. Miss Harriet C. Hulick, manager.

St. Louis. The Universal Fellowship of Practical Christianity, Association Hall, 2620 Thurst Ave., Walnut Park. Alfred Thompson, pastor. S. S. 2 p. m. Sermon 3 p. m.

Trenton. Unity Branch Library. Miss Edna Beals, 2020 Trenton Ave.

NEW JERSEY

East Orange. Unity Society of Practical Christianity, 160 S. Arlington Ave., Mrs. Ella F. Richards, leader. Unity literature.

NEW YORK

Buffalo. Mrs. Candis J. Hall, 528 Delaware Ave., metaphysician. Hours, 11 a. m. to 1 p. m. Phone, Tupper 1071 West.

Hamburg. Unity Branch Library. Mrs. Frank H. Grove, librarian.

Mamaroneck. Mrs. Amanda E. Hobbs, 1 Tenny Ave. Phone Call 384. Present or absent treatments for health, happiness, or prosperity. Unity Branch Library.

New York City. Miss Edith A. Martin, 325 West 82d St., teacher and healer.

New York City. Mrs. Marcia Speirs, practitioner and teacher. At Unity Society, 305 Madison Ave., Wednesdays and Fridays, from 1 to 5 p. m.; other days at 220 West 107th St. Phone, Riverside 3117.

New York City. Unity Society of Practical Christianity, 305 Madison Ave. Mrs. Sophia Van Marter, in charge.

New York City. Walter Weston, metaphysician, Prince George Hotel, Thursdays, Fridays, and Saturdays.

New York City. Mrs. Gertrude L. Rutter, 322 Fifth Ave., teacher and counselor by appointment.

New York City. Lydia A. Duncan, 47 W. 72d St. The author of "The One-treatment Cure and Instantaneous Healing." Lessons by correspondence in healing and the reading of the book of Revelations.

OHIO

Cincinnati. New Thought Temple, 25 E. 8th Ave. Ethical school, 10 a. m.; service and lecture 11 a. m. every Sunday.

Toledo. Unity Branch Library. Mrs. G. B. Shultz, 5 16th St.

Columbus. The Columbus Psychological Society, Robert Bryan Harrison, president and teacher. Conducts free School of Health every Sunday afternoon at 3 o'clock, at 19 S. 4th St.

OKLAHOMA

Ardmore. Unity Branch Library, 1229 McLish Ave. Mrs. Carrie B. McLaren. librarian.

Oklahoma City. Unity Branch Library, 317 Culbertson St. Miss Virginia Graves, librarian.

OREGON

Medford. Unity Branch Library, 132 N. Ivy St. Mrs. Frank G. Andrews, librarian.

Portland. Divine Truth Center, 65 Selling Hirsh Bldg., 386½ Washington St. Rev. Thaddeus M. Minard, healer and teacher. Services Sunday 11 a. m.; also Thursday 8 p. m. Absent patients taken. Office hours 9:30 a. m. to 5 p. m.

Portland. Temple of Truth, 516 Eiler Bldg., 7th and Alder Sts.

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Perry Joseph Green, minister. Sunday service 8 p. m. Class Tuesday, 8 p. m. Rooms open daily 1:30 to 5 p. m.

PENNSYLVANIA

Darby. Mrs. J. G. Anderson, 1007 Ridge Ave. New Thought teacher and healer. Present or absent treatments.

Philadelphia. Unity Center, Presser Bldg., 1714 Chestnut St., rooms 408-410. Open daily. Sunday services at 4 p. m. at Miss Morris's studio, same building.

Philadelphia. Walter Weston, metaphysician. Rooms 408-410 Presser Bldg., 1714 Chestnut St., Mondays, Tuesdays, and Wednesdays.

Pittsburg. Modern Mental Science, classes and individual lessons, 403 Winebiddle Ave. Mrs. C. B. McLean, teacher. Reading room and free library. Unity literature.

TEXAS

Austin. Unity Branch Library. Nell C. Johnson, 1607 Alamo St. New Thought teacher and healer. Correspondence solicited.

El Paso. Unity Society of Practical Christianity, 401 Fremont Ave., Mrs. C. F. Elliott in charge. Meetings every Tuesday and Friday evening.

San Angelo. Unity Truth Center, 819 S. Houston St., P. O. Box 524, Mrs. Walter Alexander, leader. Sunday morning services. Wednesday afternoon meeting.

VIRGINIA

Williamsburg. Frances Larimer Warner is giving personal instruction through a four-lesson course published at her new home, Port-Ideal-on-the-James, Williamsburg, Va. Kindly addresss her for her book, "Our Invisible Supply, How to Obtain," and the lessons, when desired.

WASHINGTON

Seattle. Home of Light, 624 12th Ave., North. Mrs. Pearl R. Morrison in charge.

Seattle. Divine Science Reading Rooms, 516-18 Crary Bldg. Agnes J. Galer, teacher and healer. Unity literature.

Seattle. Unity Society of Practical Christianity, 246 Arcade Annex. Miss S. Louise Foulkes in charge. Meetings daily (except Sunday) 12:15; Sunday, 3 p. m. and 8 p. m.; Wednesday, 8 p. m.; Saturday, 2:30 p. m., Prosperity Class. Unity literature.

Seattle. Dr. B. von S. Higgins, Divine Science healer and teacher. The Washington Apts., 1924 2d Ave.

Spokane. Divine Science Church, cor. 5th and Howard Sts. Rev. Albert C. Grier, pastor. Services Sunday at 11 a. m. and 7:30 p. m.; Unity Circle Tuesday at 2 p. m.; midweek meeting Thursday, 8 p. m.

BRITISH COLUMBIA

Vancouver. Truth Students' Meetings and Unity Branch Library. 412 Keith Road, East. Mrs. Emma K. Gallagher, Box 4523, North Vancouver, in charge.

Vancouver. Star Self-Help Club, 504 Washington Court, Margaret Wood, president. New Thought exponent and teacher of health. Hours 10 to 4. Unity literature.

ONTARIO

Oshawa. Unity Branch Library conducted by mail. Ethel B. Kingdon, librarian.

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FOREIGN

Australia, Melbourne, Victoria. New Thought Club, Bourke and Willis Chambers, 145 Collins St. Emilie Hulett, manager.

Australia, Sydney, New South Wales. New Thought Church, 56 Hunter St. Pastor, Rev. Dr. Adams, M. A., LL. D. Services every Sunday and Wednesday evening.

England, London, W. Higher Thought Center, 10 Cheniston Gardens. Unity literature.

England, London, E. C. The Society of the Students of New Life. A reading course of instruction instituted by the Power Book Co., 29 Ludgate Hill.

France, Paris. Higher Thought Center, 119 rue de la Tour. Miss L. B. Dove in charge. Meetings every Wednesday afternoon.

W. Australia, Perth. The Truth Center, Literary Institute Bldg. Sister Veni Cooper-Mathieson, metaphysician, healer, teacher, lecturer, and leader of "the Truth-Seekers."

Ft. Wayne, Ind.—I am more than pleased with everything that comes from UNITY.—*Mrs. E. L. T.*

North Bend, Neb.—I like *Wee Wisdom* very much, and I think I could hardly get along without it.—*M. W.*

Tioga, Pa.—*Wee Wisdom* is a dear little visitor; already my children begin to feel its sweet message. We never intend to be without it.—*Mrs. L. M. V.*

Denver, Colo.—I will never be without the *Weekly Unity*. I always had a strong desire to hear Mr. Fillmore's lectures every Sunday. I have gotten so much good from these lectures. God bless Unity, its work and workers.—*Mrs. M. D. B.*

Lents, Ore.—I have just finished reading the book called "Lessons in Truth." It was loaned to me by a friend, and now I am eager to have others read the book, hoping it will help them as it has me.—*Mrs. H. J.*

Leslie, Mich.—I think I could not get along without UNITY; I have taken it for ten years. "Christian Healing" is a grand book. I have been helped much by it already, and the Prosperity Bank and treatments have prospered me and mine. How thankful I am that I was fortunate enough to have a sample copy of UNITY given me. I certainly am a new person, thanks to its teaching. May the good work prosper.—*F. R. P.*

Atlantic City, N. J.—I am very glad to say that I am making wonderful strides for victory. I receive a great deal of help from UNITY. I know at last that my sin was impatience; I wanted to build up in a day what it took months to destroy. I am surely making wonderful progress.—*Mrs. J. P. W.*

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$2 SAVED
THREE HEARTS REJOICE

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UNITY
BE STILL AND KNOW THAT I AM GOD

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WHAT ONENESS MEANS

PAUL TYNER

TWO men approach each other with quickened pulses. They look squarely and happily into each other's eyes. Their hands clasp in warm pressure. Features relax in smiling recognition. Sound completes the greeting in accents that vibrate the air melodiously in the commonplace utterance: "I am glad to see you!"

What has happened?

"They are friends," we say. That means they joy in each other's joy and sorrow in each other's sorrow. Dear to the heart of each is the other's happiness. Each gives his life with gladness for the other, and the friendship in which they are as one becomes mutual incentive, encouragement, strength and inspiration, calling out all that is true and tender, all that is fine and noble, all that is divine in both.

Oneness is brought close home to us by realization of its manifestation at every turn in our everyday life. Being the Alpha and Omega of life itself, we may find it in the little, as in the large. It is demonstrated quite as much in the destruction of discord as in the construction of harmony. There *is* balm in Gilead, and there is comfort for every sorrow, and healing for every wound.

The command, "Love your enemies," is based on the great truth that by love enmity may be transmuted into friendship; as lack of love causes friendship to degenerate into the negation of enmity.

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In the quick, full recognition and response just pictured in a meeting of friends, is illustrated the therapy of oneness on all planes. Healing is making whole; and this means, first of all, that adjustment of the thought of the heart, the sympathies and sensibilities, the desires and impulses, to the norm in which the neighbor is indeed loved "as the self." Pain, unrest, disease, are the calls to consciousness (and to conscience) for such adjustment: the hunger and thirst after righteousness that are blest in being fed, the sorrow finding blessing in comfort. Sense of oneness is the light that dispels the darkness of division. And the light ever shines in the midst of the darkness. In its perfect emergence darkness disappears.

To see "The Perfect Whole" in and through all partial appearances in time and space, is to make all things work together for good. Rightly viewed, every disturbance in the finite points the way to "smiling repose" in the Infinite; to oneness with the One.

"Oneness," says the illuminated author of the Beyan, "means the realization that God alone is *the one power* than animates and determines all things, and that these are but manifestations of its energy."

Paradoxically, this central truth of Unity is revealed to man's perception and understanding only through diversity in the circumferential world of forms. Progress is "from incoherent and indefinite homogenity to coherent and definite heterogeneity;" but this progress depends, at last, on a unifying principle underlying all life. It is the underlying oneness of Substance that compels the right relation of appearances. Attraction and repulsion, conjunction and division, become intelligible and capable of classification and arrangement only as we realize that all things go to make up one Perfect Whole, and spring from one common source. In itself, this source is absolutely pure, constant, universal, undifferentiated and unconditioned—ever-present everywhere. The Perfect Whole is its true image and reflection.

This Infinite Soul of the Universe—this One Power,

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ever manifesting its energy in the countless forms of the phenomenal world that proceed from and return to it—is suggested clearly in another verse of the Beyan:

"God, singly and alone, abideth in its own place (in the placeless) and it is whole, above space and time: beyond mention and utterance, sign, description and definition; above height and below depth."

As the diversity of appearance is explainable only on the hypothesis of unity of substance, so, in turn, the central truth of the oneness of all life is explained and demonstrated by this very diversity. "All things are dual," says Emerson. But the duality is merely that sensory bisecting of the One which more vividly and emphatically intensifies its *oneness* to the understanding of man.

The duality of Spirit and matter, positive and negative, light and darkness, heat and cold, large and small, height and depth, male and female, action and rest, all declare the oneness of which they are the varying aspects. Each implies the other and has no existence as a separate fact. To consider either Spirit or matter separately, is to consider it partially; but the partial implies the whole. The division of the symbols we call "things" implies the primal and ultimate unity of that reality they symbolize.

Through struggle and endeavor, we pass (in manifestation and expression) from good to better, best. But "At the heart of Being is Celestial Rest." The One includes all. Nothing is outside of or beyond it, and nothing is excluded. The crystal dewdrop has never been really separated from the crystal sea into which it seems to glide. It is individuated in perfect sphericity on a rose-petal, reflecting the sun in the heavens. At the same time, it is as truly immersed in that sun's light, and in the infinite ocean of ether bathing the globe, as is every drop of water in the sea immersed in and one with the sea.

Consciousness of oneness, in its full significance, is plainly the goal of evolution on all the planets. "Hear, O Israel! the Lord your God is *one God!*" has been the march-word of every great cyclic revelation of truth to the

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race. It is brought close home to us in the Christ's utterance: "*I and my Father are one!*" Its proclamation by Buddha imbued with gentleness and compassion the warring hordes of Asia. Its light, flaming in the soul of Mahomet, welded the fierce and brutalized tribes of the desert into a power that ruled the destinies of millions for a thousand years, and lifted them to magnificent heights of civilization and culture.

The message of modern science centers and crystallizes in the grand truth of evolution and its concomitant, the conservation of energy, bringing into actual realization the poet's intuition that:

> "All are parts of one stupendous Whole,
> Whose body Nature is, and God the soul."

Not unity but division has been emphasized in much of the teaching of the sects. It is with difficulty that we emancipate ourselves from the bondage of a virtual polytheism, that has intensified sense of separateness by identifying it in men's thoughts with the virtue of loyalty to a particular flag, party, or denomination, as against all the rest of the world. Many of us are afraid that the gospel of oneness means a giving up of good, the cutting loose from safe anchorage. As was wittingly said of the critics of Canon Farrar's sermons on "The Universal Hope," "people fear to be deprived of their last hope of eternal damnation."

This fear seems to creep into any consideration of our most intimate and sacred relationships in the larger light of unity. Yet, more or less consciously, such dread testifies to the truth of oneness that must increasingly prevail until Love shall rule in the relations and activities of humanity over all the earth. What but sense of oneness is at the bottom of our joy in the presence of the Beloved? In the exaltation of heart and mind that is felt in response to a noble sentiment in the words of poet or prophet, or in the contemplation of beauty and goodness in the handiwork of man, is it not oneness with that nobility, beauty and goodness that is sensed? When one responds to the joyous or

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somber moods of Nature in her varying climes and seasons, have we not revelation of cosmic kinship? If I and the Beloved are one, is it not because we flow together in the rose's perfume, the song of birds, the strength of the hills, the surge of the sea, the splendor of the sunset? Are not all these but signs and symbols to the soul of man of that eternal and universal harmony, which to know and feel is peace and blessedness that passeth understanding?

Pain, on the other hand, is simply the sense of strain in the separation from Truth, or rather lack of realization of Truth, which disappears in the return to that realization to which it calls us. Joy follows the sense of unity as the chariot follows the horses.

While progress is impossible without struggle and endeavor, it is equally impossible without power. And power is born in the silence. Power and poise, harmony and happiness, are found in balanced activity. This balance is to be sought and found in meditation—the frequent and regular meditation that unites the individual superconsciously with the heart of Being—the eternal, exhaustless and imperative center of gravity, or universal magnet.

These considerations have much more than speculative importance. We are learning that in the mood which silences struggle and desire we come into very real contact with the One Power, of which all things are but manifestations—with the "Power not ourselves that maketh for righteousness." This contact means *adjustment* to the creative currents of love and justice. It is found in the sense of oneness with the One, which the prophet had in mind in the injunction, "Be still and know that I am God!" This contact imbues the being with ever-increasing lovingness and gentleness, as with reverence and appreciation of the just, the true, the good and the beautiful. And as these become the dominant thoughts of the heart—the mental habit—they must externalize in the body and environment.

Here is the healing for every wound and sickness, for every hurt of heart and distress of mind. With the emer-

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gence of the realization of oneness in its true significance, life is filled with sense of the presence of God, and the social disorder that breeds confusion and conflict, poverty and disease, vice and crime, must vanish before the dawn of the universal peace and universal brotherhood that shall give to us a world reborn in the glory of righteousness.

IT DOTH NOT YET APPEAR WHAT WE SHALL BE

MARY W. FRY



S in a tiny seed is inclosed the perfect plant that shall be, so in each human soul is inclosed the perfect human being that shall be; and it is the whole of our business in life to let the human plant folded in each of us unfold, bit by bit, until the hidden is made visible, the germ is developed, and strong, beautiful, perfect, the human being, an adequate expression of its Creator's thought, stands ready to do his work in the world, which is also its own, its very own—what no other soul can do.

In his image and likeness he created us, and "We all, with unveiled face, beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." As the plant turns ever to the sun, even when it lies in the heart of a tiny seed, close buried in the earth, so must we keep our eyes ever on him, who is our sun, ready and eager to hear and give heed to his lightest whisper, and he does the rest. He sees always the perfect self he created and folded within each of us, which, like the germ in the seed, has to begin to grow in the dark and grope its way into the light. He keeps this perfect image in his mind, and when we learn to keep our eyes fixed on him, refusing to see or be disturbed by the apparent unlikeness to him of the growing creature, surely if slowly unfolding, then truly from "glory to glory"

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will it be transformed. Nor shall there be any limit to its possibilities of further transformation.

God has put symbols and pictures all about us that show forth the mysterious workings of his spirit, which we may see if we will take the trouble to open and use our eyes; if we can get away from our exalted sense of our superior intelligence and ability as grown men and women and be willing to look at them with the earnest, eager eyes of a child. But in our ignorance we throw dust in our own eyes, and shut ourselves within an armor of intellectual pride and self-sufficiency, puzzling ourselves mightily with the big words and high sounding phrases we roll out, and forgetting or utterly failing to grasp the meaning of what the great Master meant when he told us that the way, and the only way, to enter the kingdom of heaven, is to become as a little child.

Think for a moment what it means to be a child, a sweet, unspoiled, natural little child; all soft, plastic, biddable, nonresistant, eager to learn, clear-eyed and unafraid, trustful and happy, living each day as it comes, ever ready to help, and with eye single to the glory of God, always about its Father's business, which is its own unfoldment, its business as well. If you have no children of your own, go into a kindergarten some day and see and profit by the attitude of the wee folk, so that your eyes may grow bright with wonder and delight as little by little the kingdom is revealed to them.

One lesson children especially love in the kindergarten is that of the enfoldment of a tiny plant within a seed and its unfoldment therefrom, and perhaps we older children can get something from such a lesson as well. There is a kind of morning-glory (did you ever think of the suggestion in that name?) which has a very large seed; it is a Japanese morning-glory, I think, in which you can see the tiny plant enfolded quite plainly, with little trouble and without a glass. Just take the seed, soak it in warm water until it swells and the skin shrivels, then take a sharp-pointed knife and very carefully detach the loosened shell. You

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will find inside a miniature plant, root, stem, leaves, curled up and crumpled like a baby's fist, all ready to stretch and grow as soon as the hard, dark shell which is its protection till such time as it is ready to grow, is removed.

I think it may help us to understand something of the mystery of our own creation to look at the way God creates this other child, although in a way he lets each of us create himself, for it would seem that what God creates is an image of the creature—plant, animal, man—a plan or pattern as it were, all finished and perfect. This he holds in his mind, making a tiny model of it which he incloses in a seed, wonderfully constructed, with protection from the dangers that might destroy the soft, tender baby creature, and with provision for its needs till it shall be able to provide for itself. This model is made of the mysterious, powerful, indestructible Spirit Substance we call life, and it is endowed with the power and impetus to grow, given certain conditions. He places the seed where it will meet the proper environment for its development, and at the right time sends the proper outside stimulus to call the creature to come forth and do its part. As it heeds and obeys it begins to grow, slowly bringing into visibility His thought of it.

One of our morning-glory seeds lay by itself all winter, snug and warm in the breast of the earth mother, quite still and safe, and perhaps living a dream life, even as we do when we are wrapped in our material seed covering before we wake up and begin to grow. One day it began to feel unusually warm and very wet, and something whispered to it that the great sun said to wake up and go to work, and it obeyed at once and with joy. It felt hungry and ate some of the food it found packed closely in its tiny house. The warmth and moisture gradually softened the hard shell and when the plant stretched, the shell split clear across and the end of the root was pushed against the ground. Again the voice said to stretch the root farther out and find something to eat, and it sent out the root and some branches with their tiny mouths all seeking food, and at the same time fastening the baby plant securely in the ground

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so that when the sun called, it stretched its stem upwards, with the leaves still folded up close and the split shell set on top like a peaked cap, and soon was out in the sunlight and soft spring air. Did you ever stop to think of the ever-recurring miracle by which such tender, tiny bits of green, so soft you can crush them between your fingers without an effort, push themselves out of the ground?

When our plant was tall enough, it spread out its leaves, threw away the now useless shell, and began to grow with might and main, drinking in the good sunshine and the fresh air and soft rain, growing in the ground and in the air. So it came to be a great vine, able to bear lovely blossoms and form tiny seeds, and thus do its work for the Master.

And how simple and sweet and natural the process is, without stop or hindrance, without resistance or struggle. The tiny spark of divine life within the seed heard God's voice calling, bidding it seek the sun, and started at once to grow towards it, long before it could see even a tiny glimmer of the sun's light, and never stopped for an instant until it had done its work, until it had carried out the thought of it in God's mind.

So far as we know, man is the only one of God's creatures that can hold back and refuse to obey the call, that can resist and struggle, thus making his growth—and grow he must when the summons comes, whether he will or no—long drawn out and painful, instead of easy and spontaneous. So, too, he is the only one who appears to be at all conscious of what is happening to him, who can learn to see and know and to work with God's plan for him intelligently.

But man does not need to fight and struggle in a vain effort to unfold himself in his own way and time. God will give him his work day by day, just as he gives him his food, and he will unfold as simply and surely as the plant unfolds, if he is obedient to the voice within. If he watches God work, and holds himself still and workable in his hands, there need be no limits to his possibilities of development.

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So shall he love God with all his soul and mind and strength, and so fulfill what the Master says is the first and great commandment. And how else shall any soul do this except by finding within himself this perfect image in which he is created; except by finding the kingdom of heaven (omnipresent love) which is within him, and letting it fill him—body, soul, spirit—until he is radiant with life, love, wisdom, beauty, within and without, thus realizing his destiny as a child of God and joint heir with Jesus the Christ to all the privileges of his high calling.

But the Master, when he gave us this first commandment, gave a second which is like unto the first: "Thou shalt love thy neighbor as thyself." And who is your neighbor? Every creature that God has made: rock, mineral, plant, the beast of the wood or field, the bird of the air, the fish of the sea, the serpent that crawls on the ground, with all their counterparts in the human kingdom, the poor sot in the gutter, the prisoner in the jail, the woman of the town, the worker at his toil, the rich man in his palace, no less than your dearly beloved and intimate friend.

In your neighbor, too, is the germ of a perfect human being with infinite capacities of transformation enfolded, and its unfoldment is his reason for existence—is what he is seeking, whether he is conscious of it or not. He may think he wants money or power or knowledge or earthly love, or perhaps just the gratification of his physical appetites, but what he wants really, no matter how to the contrary appearances may seem, is the unfoldment of this perfect thought of God within himself, which is his only real self, the only part of him which shall be enduring. When he has tried all these things—God lets him try them as long as he wishes—and proven to his entire satisfaction that these are not what he wants, then will he awake to the realization that only as he works consciously and gladly with God in the unfoldment, the development of his thought of him, can he find the satisfaction he so earnestly desires.

What are sin, disease, pain, earthly love, poverty of mind or body, birth and death except the results of man's

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unsuccessful attempts to satisfy that which is of God with the husks of material things; with shadows and shadows of shadows, turning, shifting, changing always before his eyes, ever eluding his grasp or turning to dust the ashes in it, satiating but never satisfying? What are these but the proofs of the unreality of the things he is seeking for himself, that he is seeking to be or become, while all the time God sees in him only the perfect image which is his thought of him, stands ready and willing to bring it forth, to shine through and illuminate his own thought, until he shall see himself as God sees him and awakes in his likeness, to the richness of his heritage as his child, and to the enjoyment of all the Father has prepared against that day. The struggle, the suffering, the distortion, the destruction do not seem to God as to us, since he knows they are real only in so much as we believe in them, and can last no longer than we insist on holding them; for as soon as we know beyond question we do not wish them, that they have no reality nor substance, being chaff which the wind can drive away, just so soon will the chaff be consumed in the unquenchable fire of his undying love.

And how shall you love your neighbor as yourself? By seeing him, no matter what he seems to be or thinks he is, the child of God; splendid, beautiful, free, which he is really, potentially, and by so doing help him to unfold, to fix his eyes on the glory of God and so be transformed from "glory to glory." Shall you go to him and tell him of his high estate? When the chance is yours, when you think the time is ripe for outward speech, but often the work can me done best in the silence. If you hold your vision of him as perfect, radiant, your silent, loving thought will do the work often more swiftly and surely than any outward word you might speak.

If, out of the bounty of God's love to you, you can say to each one that comes your way, appear he never so degraded, so personally disagreeable and unpleasant, "You are God's child. He made you and he loves you, and has put within you the power to be beautiful, strong, wise, pure

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and good. He will bring this into manifestation when you are ready to let him work in and through you, when you are ready to do your part by obeying his every word." If you will send loving thoughts such as these out to each one, irrespective of what he seems, you will be doing God's work in the world and in his way. But in no case can you or must you try to force his unfoldment, or set a time for it to come. That is God's business and his. God being eternal, knows not time which passes away.

DEATH TO DEATH

THE place to cut a mad dog's head off," runs a homely adage, "is behind the ears." There is exactly where we must cut the head of the world off before there will ever dawn upon us the full-orbed purpose of God for all the world. We have got to cut *death* out, as well as sin and sickness, before the life triumphant will reign in these mortal bodies, as it did in the first full-ripened fruit of the Spirit in the life of the Son of God.

There is no peace of mind till we have slain the last enemy, death, and the prince of darkness goes down forever before the Prince of Light. He met the enemy of the race, and became the great overcomer, solely that we might believe that the Spirit of life in Christ Jesus would make us meet him also, and come off just as triumphant. "Do you mean to say that death is dead?" I think I can hear the staggered reader reply. Precisely! *We are meant to be just as dead to death and sickness as to sin, and in him should ever reckon ourselves so.* This is the will of God for every child of creation. If thou shalt believe that God is working to will and to do of this mighty life unfolding work of triumph, thou wilt see the glory of God growing more and more wonderful day by day. This is what the spirit of faith must bring one to believe, as the glory goal for all. This is a spirit of comfort, indeed. This is a spirit

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of peace that passes all understanding. This is a spirit of power. It is not too good to be true. Nothing can be too good to be true that the mind can conceive of. Beyond what ye are able to wish or ask, that is God's great desire to give to all. Surely there is nothing that one wants more than this, to cut out this "trinity of darkness," that death with sin and sickness may be swallowed up in faith's fullest victory.

Perhaps there is no passage of the Scripture that will shine out more beautifully under this larger and fuller and truer interpretation of the purpose of God for the race than that of the work of the promised Comforter. "When he [the Comforter] is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."

When the spirit of God comes into a man it shows him that he is made to be Messiahed. The old Jewish thought so dear at the appearance of our Lord bursts into its full beauty. "The secret of man is the secret of the Messiah," is the way it runs in the Targum. What is that more than this: that whatever God was in Christ Jesus he wants to be in us, and will be if we only believe that he is within us working out to will and to do of his glorious purpose. May we lay the emphasis down hard, whatever God is in Jesus, is his purpose to be in us. To accept this as the plan of all the ages for all climes and for all sinners, saints and sages, that is to have the Spirit of God accepted. That is to receive the Spirit of God. That is life, and one has the witness of it that is far beyond any argument. It is a great rest that remains, and a peace that passes understanding, and a new power that one never dreamed would be his.

That Spirit ever clear and true within, is that Spirit that was in him bearing him on to such a triumph of triumphs, is the Spirit within us, bearing us thitherward also. It takes of the things of the law, and tells us moment by

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moment they are the things we ought to do, and makes us feel that they are things that we lovingly *want to do* and *will do*. Righteousness is made most mightily real. We feel that the same Spirit of our Father is in everybody, and is struggling to "make good" the vision on the mount of Sinai and the more glorious vision on the mount of beatitude. It makes us feel that we want our rule of conduct what is most surely the rule of conduct for all. It makes us feel to the depths of our being the altruistic spirit, and we want to be all true to one another just as surely as we want to be all true to God. It makes us feel the actual force of the mighty unity that Jesus prayed for. That we are all one, and that unity could not be anything else than the unity of the one same Spirit which has shed forth faultless in Christ our leader and our Lord.

The last work of the Comforter is the greatest of all. He came to convince of judgment "because the prince of this world is judged." The prince of this world is naught else than the prince of darkness, who holds his final sway with death and hell. Christ led by the Spirit met this arch-enemy, and death was downed and doomed forever by him. As truly as Jesus was the express image of the Father's glory in every way, he was the express image of the Father's purpose in every way for everyone that enters into the world. Christ brought life and immortality to light by demonstrating his power over death and the grave through faith in God. He whose message ever was, "Have faith in God," expects that wherever faith carried him, it will carry all those who believe that God is within us, working out our message of the Messiahhood. Jesus was God visualized. God wants to visualize himself in us also by working out the product of his glory after the perfect pattern given us in our Lord and Savior Jesus Christ. He wants us to believe that we are to be no longer among the overcome, but by right of our divine inheritance be the overcomers, just as Jesus was. If we believe that Jesus is the Son of God (and that means as truly to believe that that is God's yearning purpose for us, as much as an inside of

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a circle means there is an out), if we will believe this, we shall come to that moment when there will come the undownable conviction, as clear as a beam of sunlight, that death is dead. The prince of this world of darkness is dead. Death has no more dominion over us than it did over our risen Savior and our Lord. "Whosoever believeth in me shall never die." We never believe in him, and his work to be accomplished in us, as long as we believe that death has power over us still.

This truth of the Comforter's almighty purpose formulated thus steadies one as nothing in all this world can. Wherever the Spirit carried Jesus it is carrying me. It is a simple, cool, scientific statement. It is a formula as simple as that of the law of gravity. But it formulates the law far higher and more universal. It is the formulation of the great law of life.

Paul caught something of this when he said we shall not all sleep. But we shall be caught up. Those who believe that it is the purpose of the Almighty Father that we be dead to death, have entered into his most holy place. Luther, when he broke with the creed of centuries and the chains of ages, felt this. In his famous exposition of Galatians, he says: "Wherefore if sin vex thee and death terrify thee, think that it is, as it is indeed, but an imagination and a false illusion of the devil. For indeed there is no sin, no curse, no death. Christ has vanquisht and abolisht all of these things."

Dr. A. J. Gordon, that rarest of spirits in the study of the more heavenly things, felt the same way at one of his most inspired moments.

"Christ's glorious body is death's certificate of discharge. . . . The death of Christ is the death of death and of the author of death also. He that believeth on Christ has passed from death into life, and shall not come into death's judgment."

I can never forget the moment this truth came pouring into my heart. It seemed, indeed, that no flesh and blood revealed it, but my Father in heaven. I had been through

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two years of what all felt was a death-struck sickness. I had given up all hope. As a last resort I went to a beautiful "home on the hillside," where so many had been nursed back to health. Still there seemed no relief. One day, as I was passing through the parlor, I noticed the large steel engraving of Prudon's "Christ in the Arms of the Sphinx." Instantly there came the whole message. Christ went down into the land of Egypt to fulfill the great longing of that nation's religious life, and show how these bodies of ours could be picked up by the Spirit of life and be no longer sloughed off, but glorified in the fulfillment of the heavenly process. It seemed like the lost chord of evolution had struck. Christ came and showed that this hope of Egypt, so long deferred, can be realized. Egypt's "Book of the Dead" was to be displaced by Christendom's "Book of Life." Deathless life has come in Jesus. It will come in us as soon as we believe that this is the crown of life that he wishes to place upon the heads of every one of us. Believe this and thou shall see and feel and know the glory of it more and more day by day. It is like finding the fountain of perpetual youth. It is the lost chord that here and now can be struck which brings a heavenly music in the heart that will grow more and more heavenly every moment. In the old dispensation, before the coming of Christ, the life revealer, the refrain rang, "Man was made to die, and after death the judgment." The music of heaven which came with the incarnation and the resurrection and the ascension is, Man is made to live forever and forever, and has forever passed death's judgment, for the prince of this world is judged already and doomed in Jesus, and in all who will be willing to believe that his life is but the heavenly pathway for all who are led moment by moment by the Spirit.

What to Paul and Luther and to others have come as heavenly flashes may abide with us as heavenly fact. It is as scientifically sound and solid as any axiom in mathematics. It is the Rock of Ages on which, if a man build, everything will beat in vain, for we are the buildings of

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God that will never perish. The traditional may rise up like a flood against this, but it will never fall; for God has built this truth into the very hearts of the believers as the final and full habitation of his blessed Spirit.

"The will of God in Christ Jesus" is the taproot of all religion. Overcomers against sin and sickness and death are the full fruits. Sometimes we look toward the root which is the Alpha of the message of Jesus. In this age, when everything is known by its fruits, we turn our eyes to the fully ripened fruit, and say, "Here I take my stand; God helping me I cannot do otherwise." Along the heavenly highway, from the whence to the whither, we are led by the Spirit, whose blessings flow more and more wonderful moment by moment out of the storehouse of God's grace for everyone who thus believeth.—*Rev. Frank N. Riale, in "Christian Work and Evangelist."*

UNIVERSAL TRUTH—THE CHRIST

SARAH B. QUIGLEY

ACT I. *The Birth of the Christ.*

Time: When the Star shines.

Place: The Human Heart.

The characters are: Three Wise Men from the East; Joseph, representing Wisdom; Mary, the Human Soul; the Christ, Universal Love; Shepherds from the fields; King Herod, the Prince of Darkness; Scribes, Pharisees and chief priests.

Three Wise Men from the East come to bring presents to the new-born king, whose Star they have seen in the East. This Star has led them to the kingdom of the Human Heart, where they find the king they seek; new-born, yet ever the same; eternal, yet ever new.

Wisdom comes to the Human Soul as it rises to spiritual consciousness.

"Unto us a child is born, unto us a son is given: . . . and his name shall be called Wonderful, Counselor, The

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Mighty God, The Everlasting Father, The Prince of Peace."

Herod, the ruling will of the physical, catches a vague feeling of this new power beginning to make itself manifest, and he is *troubled*. He may even now be plotting to destroy the Christ-consciousness, which he feels may usurp his rule.

The Human Soul, with Wisdom, safely keeps the young Christ-consciousness from Herod's treachery. God holds him in the hollow of his hand.

By the East is not meant the Orient, but the direction in the inner realms from whence come the first rays of the dawn of a new understanding.

The presents which the Wise Men bring only indicate the resources of the inner realms, open to the Christ-Mind.

Shepherds from the fields (representing the leading thought forces) join the reverent magi, each one a worshiper. The imperfect and incomplete, adoring the Perfect. We all may say, "I love the riches of the kingdom of Mind, and acknowledge its Law in all my ways," as well as, "Glory to God in the highest."

In his story of "The *Other* Wise Man," Henry van Dyke tells of the life-long search for the Christ, by the faithful Artaban. Unconsciously he bore in his own heart the perfect image of Universal Love. This love was expressed in his unselfish ministry to the needs of those along the way. Only at the end of the journey, after he had heard of the crucifixion of the one he was seeking, did Arbatan come to know the Christ *within* as an abiding presence.

"Though Christ a thousand times in Bethlehem be born,
If he's not born in thee, thy soul is all forlorn."

We may not find the Christ in the outer realms of consciousness, but he is always in the kingdom within.

The kingdom of heaven does not come by observation, neither mysterious nor tangible observation. The kingdom is found only in the Spirit, and the Spirit does

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not manifest itself in strange signs, philosophies or theories, but in the great and beautiful life.

Every one who chooses to follow the guiding Star will be chosen of God and taught of God.

To be willing and obedient is to solve the problem of how to find the kingdom.

As it is through the free will that we separate ourselves from the Father, finding ourselves in Herod's kingdom and in darkness, so it must be through that same faculty that we return and make the conscious connection.

We also need to open our minds to the light of the Christ state that is beginning to form in the invisible heavens all about us. There must be a complete acceptance of the truth that all is good. Affirm: "I do now manifest the perfection of the Christ, seeing that perfection in all around me." In the light of wisdom see all things perfect. Like Artaban, the "Other Wise Man," if we seek the Christ in others we will discover that higher consciousness within ourselves, wherein the Savior of the world may dwell.

ACT II. *Jesus in the Temple.*

Time: When the Star shines.

Place: Palace of the Heart of Man.

The characters are: The boy Jesus; Joseph, representing Humanity; Mary, the Divine Motherhood.

Mary and Joseph have taken the boy Jesus up to the Feast of the Passover at Jerusalem. On the return to Nazareth they discover that they have left the boy behind. Mary and Joseph, in their hurry to come to the surface of things, or return home, forget the child Jesus, or take for granted that he is in the company. When he is not found they return for him.

Valuable time is wasted by failing to be specific in bringing from the inner side of Being all the factors that enter into consciousness. That which is known in Spirit must be brought forth into the outer realm. The All-Possibility seen in the Silence must be brought into the affairs of daily life.

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The usual concept of man's object of existence is like that of a child which passes from one experiment to another, looking for happiness or entertainment, not knowing what choice to make of aims or methods.

The spiritual man knows and believes that the real object of man's existence is to express God. His desire for the truth causes him to notice that the guiding Star is standing still over the habitation of his own soul, marking the abiding place of the Christ-child.

Begin to do and be just what you would like to do and be. Do not say that you will be in the future; say that you are now. Say, "I am established in the Jesus Christ consciousness of Power, of Peace, of Love, of Perfection." "All that the Father is, I am." "The Word of Christ has become Wisdom in me."

"Listen to the exhortation of the dawn. Look to this day, for it is Life, the very Life of Life. In its brief course lie all the verities and realities of existence; the bliss of growth, the glory of action, the splendor of beauty; for yesterday was but a dream, and tomorrow is only a vision; but today, well lived, makes every yesterday a dream of happiness, and every tomorrow a vision of hope. Look well, therefore, to this day. Such is the salutation of the dawn."

Be yourself today, regardless of what happened yesterday. Be all that you are or can be *today* if you would create most nobly for the future.

To recognize the Higher Self and appropriate its power is to be always at your best. "Nothing can resist the will of one who knows what is true and wills what is good."

Jesus often spoke of a spiritual realm within man, and tried to teach the advantage to be gained by living the Higher Life.

Do not become so absorbed in results on the surface that you forget the source of the results. It does not pay to break connection with the power, even though we *may* be enthusiastic over results.

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If we get away from the higher, finer self, from whence comes life, power, truth and inspiration, we will have to return seeking it again.

The one who wants to be practical cannot afford to ignore the help and power that may be gained in the Silence.

We are here to do things, and the best things that can be done. We need to be able to touch the sublime and practical at the same time.

Jesus Christ tried to make all people understand that they had the same powers that he had. He said: "I am the light of the world." "Ye are the light of the world."

ACT III. *Christ the Healer.*

Time: The Eternal Now.

Place: The Heart of Man.

The characters are: The Christ; multitudes of sinners and sick people.

And he sent forth his *Word* and healed them.

And they were astonished at his teaching, for he taught them as one having authority, and not as the *scribes.*

The Truth itself is authority; no one need be quoted.

The scribes represent outside teachers and thoughts from books. It is the Spirit that inspires with Truth from within.

Jesus taught a science of mind, of soul, of Spirit—not medicine, surgery and madhouses. He recognized mind as the power back of every disease, and man master of thought.

Some people are so broad-minded that they will admit that they think the mind governs the body to a large degree, and they think mental treatment is probably good for some nervous diseases.

Chas. Newcomb asks, "If the mind governs only partially, what is the other factor? When and where does it appear?"

Disease is disturbance of the circulation which proceeds from destructive thought.

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There is a singular correspondence between the mental cause and the outer or physical expression. This correspondence often gives the key to the trouble. Hurt feelings leave the body sensitive and sore. Depression lowers the vitality and quickly affects the breathing organs. Pneumonia can frequently be traced to disappointment. Throat trouble is apt to indicate doubt or distrust. A cough is the natural expression of doubt and worry. It is often an unconscious appeal for sympathy. Impatience always produces feverish conditions. Criticism is often followed by rheumatism.

Jesus went right to the center and cast the devil out of the mind instead of applying bandages and liniment, or camphor and smelling salts.

If you have discovered the law of thought and its effect upon the vital organs of the body, begin at once to exercise the dominion of the Supreme *I Am*. Say to thoughts of worry, "Thy sins be forgiven thee." and to the fear thought, "Perfect love is in dominion here." This God-power is now vested in *you as the manifestation of God in the flesh, called the "Son of man" in the Scriptures.*

Disease comes when negative conditions have gained the ascendency in the mind. The same law which governs disease governs also misfortune and poverty, and the remedy is found along similar lines.

We have ourselves invited every experience that comes to us, although it may have been invited unconsciously. Each experience is valuable and friendly if we accept the lesson it brings.

There is a belief among many, who may recognize Divine power in man, that there is magic in some particular word, or formulated statement, through the use of which it is supposed adversity is overcome, sickness healed, calamities prevented and enemies turned into friends. This magic power is the power of Infinite Love, which may be given forth through the individual as an instrument in God's hands.

Some statements of Truth do seem to work like a charm or like magic, even before the spiritual law is under-

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stood by the one using them. The reason for this is because the Christ-Mind knows and believes every word of Truth which is heard.

It is not by taking thought that one can do the works that Jesus wrought, or perform the greater things promised.

The healing ministry of the Christ is not a vocation. There is no authoratative secret by which it can be conveyed for a price, but it is the work of one who is moved by perfect love and infinite tenderness. This perfect love is not attained by progressive acts of self-purification. It is purity itself. It is beauty. It is Truth. It is goodness. The one who receives it is made pure and beautiful and true and good.

Healing is helping to show the sin-sick one his innate perfection.

To be permanently healed is to know the truth, the life and the way.

The Word of God never fails. If we fail to prove the power of the Word, it only shows that we have failed to work in harmony with the Word.

Let the life of your own higher consciousness grow within you. As you praise and worship, its light will grow stronger.

ACT IV. *The Transfiguration.*

Time: When the Star shines.

Place: Spiritual consciousness.

Dramatis personae.

Peter, Faith; James, Judgment; John, Love; Jesus, The I Am; The Voice, The Father; Moses, denial; Elijah, affirmation.

Jesus led Peter, James and John up into a high mountain. There his appearance was transfigured before their eyes. Elijah appeared to them in company with Moses, talking with Jesus.

Faith, Judgment and Love form a trinity that might be well to take anywhere. Combined with the *I Am* in the high spiritual state, they form the body of Christ which is a

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unity. The voice of the Father comes forth with assurance of Divine sonship.

No language can explain that which occurs on a plane of consciousness in which the conditions and relations are so different from the material. But there are no occult secrets to those who are spiritually quickened.

That all great men and women who have appeared in the history of the world have combined Faith, Judgment and Love is most evident. If we look into the secret causes of the success of worldly doctors and nurses we shall find them to be either love or faith, and generally both. This love is the kind that is not cooled by ingratitude, and this faith is the kind that is not dimmed by failure.

It is essential to live, think and work in faith. He who lives in faith lives in Spirit, and he who lives in Spirit lives in God.

No one can afford to do anything without taking love into the work. Every thought should be created in an infinite sea of Divine Love.

The highest and best judgment should be expressed with each desire, that the harmony of the law be kept.

To love everybody, no matter what they have been or what they are now, is a part of your own life. Be above all personal conditions, be above personal deeds; look through the imperfect and behold the shining glory that reigns in all that exists. See the divine reality of all things, and love it with all the tenderness of heart and soul. Nothing is or possibly can be supernatural.

Going up into the high mountain to pray is a symbol of the elevation of thought and aspiration from the mortal to the spiritual viewpoint.

All mental action radiates rays of light. Science has found that it can measure the forms of these invisible rays, even photographing them. The character of the thought has all to do with the emanations of these rays. When the mind is exalted in prayer, a dazzling light radiates from the body.

The prayer founded in unselfishness would contain

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faith, love and understanding. These accompanying the *I Am* in prayer reveal the law of denial, Moses, and affirmation, Elijah. Faith, not fully understanding the law of divine unity which exists in the higher spiritual, would build three tabernacles or thought bodies, not realizing the body of Christ which is a unit.

When this conviction comes of the unity of the *I Am* with its spiritual source, personality is done away with, and there is neither affirmation nor denial, but simply *I Am*.

There is an upper realm in the spiritual life where the real and the perfect of divine existence is revealed. To enter this realm is to become conscious of Universal Truth, to know Truth as it exists everywhere. To enter into the soul of Truth is to take all the faculties of the mind into the mountain of the Most High and gain an illumined understanding. The heavens are opened, for *I Am* is the door, the way and the Truth.

The first step in anything we may wish to do is to seek divine assistance. That is the first and most important, be it work pertaining to the mind, soul or body. Whether we are beginners in the spiritual life, or have reached the heights, God will work with us. The Father's voice may be heard if we listen.

When you look into the future, do not be anxious about methods and means to carry out what the future moment may demand. When you come to that place, the Father will be there; the limitless powers of Infinite Life will be there; Faith, Love and Judgment will be there; the light of your highest spiritual nature will be there; all of you will be there. Why be anxious? Listen for the voice of the Father. It will say, "This is my Son, my chosen; hear ye him."

The Star shines, is shining brightly now. Though the atmosphere be thick and murky, and obscures its rays, there are enough unto whom have been given the power to see its shining light to save the world.

Look for the light; it is within thee. Hesitate not to trust it, however strange its guidance may seem to be.

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LETTER TO A PATIENT AND STUDENT

LYDIA A. DUNCAN

YOU will understand me when I tell you that the work of the mind is either constructive or destructive. Our minds are our best friends or our worst enemies, and they work always according to our dictation. The *I* of us, we—ourselves—supply the material for mind to work with.

As a builder who would do honest and enduring work must have the very best material, so it is most essential that mind must be supplied with the best that can be obtained to work with. Like a lamp, which if the oil in its reservoir be of the best quality, the light will be bright, steady and satisfactory. If the oil be impure, the wick will soon clog and a very poor light will be the result. The same law applies in all things. Poor yeast makes poor bread. Poor seeds make inferior crops and harvests. So our work is to fill the mind with the high things and keep on daily furnishing this architect (mind) with the best material, so the temple we are rearing will be harmonious and beautiful, to say nothing of the peace and comfort therein to be enjoyed.

You say your strength seems to have left you; you can hardly rise up to walk, much less to work. To this belief of weakness I would supply strength. God is always there on the side of the weak. For is not he the strength of our lives? "God is the strength of my life, of whom shall I be afraid?"

Gather together a host of strong ideas, and keep them in mind until mind thinks them easily and naturally; until a habit of strong thinking is formed. We have the *habit* of dwelling upon sickness, weakness and misfortune, and mind indulges automatically in this destructive, pernicious thinking. Mind must think; that is its nature and occupation, and if *something* is not supplied for it to work with, it

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will think of the absence of something, namely, evil, or nothing. Do not wait for sin, sickness or weakness to come over you. Begin your mind training now. Fortify the mind in times of strength, when it is easier for you to work, when your faculties are greater, and the season is "more convenient."

But above all let the joy-note predominate in all your mind training. Joy is the most uplifting note in the scale of Being. It is the mountain top of exaltation when vision is unobstructed. "Behold my people perish for lack of vision." "Get thee up into the high mountain." From the mount Jesus gave the Beatitudes. "I will lift up mine eyes unto the hills, from whence my help cometh." I will exalt my vision and perceive the way whence the imprisoned truth of my being may escape into freedom and the joy of life. This is the "short cut" into the kingdom, and forestalls all wanderings in the wilderness of the errors of the untrained, unregenerate mind. "Let the same mind be in you that was in Christ Jesus"—a mind obedient to the higher vision.

AFFIRMATIONS FOR THE NIGHT

Divine Love, thou art watching over me while I sleep and keeping my life at one with thee.

Omniscience, thou art instructing me in all the ways of Being. I trust myself with thee while I slumber as when I wake.

Thou art teaching me righteousness and truth, and unfolding to me all the secrets of my life and being.

Thou art teaching me wisdom, health and love, that I may manifest them and glorify the Good.

Thou art waking me to the consciousness that I am in unity with thee in spirit, soul and body.

Infinite Love, thou art living and moving in every atom of my being while I am in perfect repose.

Thou art surrounding me with every care and protection while I rest in peace.

Divine Wisdom, Life and Love, thou art mine.

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LESSON 12, JUNE 23

JESUS ANOINTED AT BETHANY.—John 12:1-11.

1. Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead.

2. So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him.

3. Mary therefore took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment.

4. But Judas Iscariot, one of his disciples, that should betray him, saith,

5. Why was not this ointment sold for three hundred shillings, and given to the poor?

6. Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein.

7. Jesus therefore said, Suffer her to keep it against the day of my burying.

8 For the poor ye have always with you; but me ye have not always.

9. The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10. But the chief priests took counsel that they might put Lazarus also to death;

11. Because that by reason of him many of the Jews went away, and believed on Jesus.

GOLDEN TEXT—"*We love, because he first loved us.*"—I John 4:19.

Bethany means "a place of fruits." Whenever we make a mental demonstration we get a certain result in mind or body. This is called the *fruit* of our thought.

When Jesus went to Bethany he realized the fruit or effect of raising Lazarus—that is, quickening certain sleeping energies in his subconsciousness.

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This realization is a feast to the soul—a filling of the whole man with a sense of satisfaction. When the life is lifted up and quickened by the Spirit all the faculties of the man enter into obedient service—except Judas Iscariot—sense-consciousness. Martha, the practical soul, and Mary, the devotional, serve the Master. Martha provides the material necessities and Mary the spiritual, while Lazarus sits at meat, or abides as the living substance of the subconsciousness.

Mary, the devotional side of the soul, is grateful for the awakening of her brother Lazarus, because she depends for her manifestation upon the subconscious life which he represents. When the soul is lifted up in prayer and thanksgiving, there follows an out-flow of love which fills the "whole house," or body, with its odor. The anointing of the feet represents the willingness of love to serve. When Jesus washed the feet of his disciples, he said, "He that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve."

Sense-consciousness, Judas Iscariot, is incarnated selfishness and his every thought is to build up personality. When Love pours out her precious substance, and diffuses its essence throughout the whole man, Judas protests and asks why it was not sold and the proceeds given to the poor. This consciousness believes in poverty, and has no understanding of the true law of relief. All that comes into consciousness is selfishly appropriated and dissipated by this thief, yet he produces nothing. He is the enigma of existence and in him is wrapped up the mystery of individuality. Jesus knew that through this department of his being he would be betrayed, but he made no effort to defeat the act of Judas. Sense-consciousness betrays man every day, yet it would be unwise to wholly destroy it before its time, because it is at its foundation good—it has simply gone wrong, it "hath a devil."

Love is the "greatest thing in the world," according to Henry Drummond, who analyzed it in a masterly manner. Jesus acknowledged the power of love when he said,

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"Suffer her to keep it against the day of my burying." When personality is hurt to the death and surrenders all, love pours her balm over every wound and the substance of her sympathy infuses hope and faith to the discouraged soul. A noted mental healer relates that her husband was dying of consumption. She had treated him in every way known to her science without results, when one day in her agony she exclaimed, "Charley, I will give my whole life to save you." Immediately, she says, a great flood of substance seemed to roll forth from her heart toward her husband, and from that day he began to improve, and finally got well. This was the precious ointment of love poured out for him when he was buried in the consciousness of death, and it resurrected him. Divine Love hath a balm for every ill.

TEMPERANCE LESSON.—Ephesians 5:11-21.

11. And have no fellowship with the unfruitful works of darkness, but rather even reprove them;

12. For the things which are done by them in secret it is a shame even to speak of.

13. But all things when they are reproved are made manifest by the light: for everything that is made manifest is light.

14. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.

15. Look therefore carefully how ye walk, not as unwise, but as wise;

16. Redeeming the time, because the days are evil.

17. Wherefore be ye not foolish, but understand what the will of the Lord is.

18. And be not drunken with wine, wherein is riot, but be filled with the Spirit;

19. Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord;

20. Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father;

21. Subjecting yourselves one to another in the fear of Christ.

GOLDEN TEXT—"*Be not drunk with wine, wherein is excess.*—Eph. 5:18.

"Have no fellowship with the unfruitful works of darkness, but rather even reprove them." Metaphysically,

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the "unfruitful works of darkness" are those but little understood phases of mental action which may be termed hypnotism, mesmerism, and even telepathy. They belong to the realm of blind forces which man must overcome and direct through the power of Spirit. They bear in the mental world a relation similar to electricity in the physical world.

When you know how to control them, and have acquired the power, they become good servants. But right here many metaphysicians are starting their experiments wrong. They are assuming that these mental forces are like electricity and outside of man, when the fact is that they are states of mind in the consciousness. If you are complete master of your emotions, passions and appetites, then it is safe for you to experiment with hypnotism and telepathy. But if you are weak at any point, or gross at any place in your character, look out. You will set going the sleeping animal in your body, and unless you are strong enough to master him, he will master you.

When these mental forces assert themselves, we should "reprove them." By turning the light of Christ upon them, their character will be quite apparent, if there is selfishness or lust or animal appetite at the base. The *reproving* is the denial in the name of Spirit of all that pertains to materiality in any part of the consciousness. "It is a shame to even speak of them." Do not talk about ignorance and mortal error as reality. Do not give them the formative power of your spoken word. A fine treatment for these subjective states of ignorance is to often mentally say to them, "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee."

"Redeeming the time, because the days are evil." Make good use of every moment, knowing that the present race thought, or degrees of mind, is filled with shortcomings. Do not let the foolishness of mortal thought lead you any farther in the way of error, but ask for and hourly seek the will of the Lord.

"Be not drunken with wine, wherein is riot, but be filled with the Spirit." Man craves exhilaration of spirit,

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which alcohol temporarily gives, and drinks it in a vain effort to gain that permanent and eternal exhilaration which the Spirit alone imparts. It is a fact of Christian experience that a daily habit of prayer and thanksgiving unto the Lord finally leads to a state of exhilaration of the whole man similar to that produced by wine. On the day of Pentecost, the spiritually exhilarated disciples were thought to be "full of new wine." And this stimulant of the Spirit builds up the mind and body instead of tearing it down, and each day adds some new joy.

LESSON 13, JUNE 30

REVIEW

GOLDEN TEXT—"*I am not come to destroy, but to fulfill.*"—Matt. 5:17.

Metaphysically a review of the life of Christ is not a study of the historical text, as suggested by the orthodox teachers, but a comparison of the recorded events of his experience with our own. Jesus is the well rounded man of whom we are all rough copies. We are the green fruit on the tree of life; he is the ripe. He traveled the road which we are all going, and his advice is "Follow me."

To follow Jesus requires great genius, power and perseverence. That is, to follow him successfully. No one has so far done so, though thousands have been trying for twenty centuries. But even an attempt accomplishes much in the permanent development of the soul. The development which the average man or woman works out in a lifetime is slight. The intellect cuts no deep lines in the soul texture, which is the enduring part of man's being. If man's preparation for the higher life were left to the work of the intellect his destiny would be hazy. Mystics and adepts of all ages have deplored the shallow and slow progress of those functioning in intellect. One earthly life experience where the soul is stirred, and the light and power of the Spirit turned in upon it, is worth more than ten thousand lives of mere intellectual moonshine. Then, how important it is

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that we strive to quicken the Spirit and live its life. We can afford to make any sacrifice to bring about this development of the pearl of great price—spiritual understanding.

Jesus pointed the way of Truth, and demonstrated its power. The keynote of his teaching is, "God is a Spirit; and they that worship him must worship in spirit and truth." He denounced the intellectual Pharisees and scribes who studied the Scripture and traditions of men. He reiterated again and again by parable and precept the necessity of spiritual understanding and the power which accompanies it. He considered it of more importance than great riches, piety and careful observance of the moral law. The rich young man who had, in addition to his riches, been a strict observer of the law as laid down by Moses, was told to "sell that which thou hast, and give to the poor, . . . and come, follow me."

The rich young man is personality. It is that in us that lays store by the things of form and shape. Selfishness attaches personality to the things of sense, while unselfishness liberates it.

Personality is selfish for eternal life and strives to attain it.

Personality does not know the Real Good.

Personality follows the letter of the commandments, and is commended, but there is one lack—it must give up its belief in earthly possessions.

Personality is disappointed because it cannot retain its belief in earthly possessions and at the same time have consciousness of spiritual things.

When personality attaches itself to material riches it really believes in another power than God. It trusts the resources of the visible instead of the invisible, and thus weakens its spiritual faculties. All the powers of the mind must be developed spiritward before man can rise to that higher consciousness called heaven. If we trust in riches, trust in God is weakened. Yet we are promised all things when we have fulfilled the law of righteousness.

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Lesson 1, July 7

MALIGNANT UNBELIEF.—Mark 3:20-35.

20. And the multitude cometh together again, so that they could not so much as eat bread.

21. And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself.

22. And the scribes that came down from Jerusalem said, He hath Beelzebub, and, By the prince of the demons casteth he out the demons.

23. And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

24. And if a kingdom be divided against itself, that kingdom cannot stand.

25. And if a house be divided against itself, that house will not be able to stand.

26. And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end.

27. But no one can enter into the house of the strong man, and spoil his goods, except he first bind the strong man; and then he will spoil his house.

28. Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme:

29. But whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin:

30. Because they said, He hath an unclean spirit.

31. And there come his mother and his brethren; and, standing without, they sent unto him, calling him.

32. And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek for thee.

33. And he answereth them, and saith, Who is my mother and my brethren?

34. And looking round on them that sat round about him, he saith, Behold, my mother and my brethren!

35. For whosoever shall do the will of God, the same is my brother, and sister, and mother.

GOLDEN TEXT—"*This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.*"—John 3:19.

The central idea in this lesson is the inconsistency and stubborn ignorance of attributing good acts to evil causes. Jesus healed a man of a withered hand on the sabbath day, and the Pharisees charged him with law-breaking and blas-

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phemy. Then the word went around that he cast out devils by the prince of devils, Beelzebub. According to this narrative he went so far that even his friends thought he was beside himself, and they sought to restrain him.

When man frees himself from the trammels of sacerdotal imposition, the first impression is that he is crazy, or possessed of some very evil tendency. When a religious observance, like keeping holy the sabbath day, is set at naught, and man declared to be greater in his needs than any such law, there is unmeasured denunciation. The good that Jesus did in healing the man's withered hand was not taken into consideration—the whole question hinged upon his working on the sabbath day.

Jesus claimed that it was a very grevious sin or error to allow the mind to be so blinded by man-made laws that it could not use reason and common sense logic. It was universally taught that diseased people were under the spell of demons, or devils, sent upon them by the prince of devils, Beelzebub. Yet here they were charging that Jesus was casting these devils out and healing all manner of diseases by Beelzebub. Then it was he called their attention to their fanaticism blinding their common sense.

For a few centuries our men of material science have taught that diseases were material in character and cause. They have built up a science with matter and material law as cause and cure. Men have accepted their conclusions and millions never doubt their accuracy. Yet all this science is an assumption and imposition put upon men in the same manner that the law of the sabbath day was put upon them. The whole science of material remedies for material diseases must go, because there never was a material disease, consequently there could never be a material remedy. All diseases are mental and the remedy must be of like character.

The fact is that we are fast getting back to the understanding of Jesus' time in this matter of the cause of disease. Sick people are possessed of devils, or demons, or adverse egos, or wrong thoughts, or mortal mind, or "claims of

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error." There are all shades and degrees of these demons; their name is "legion," but they all have their origin in wrong states of mind.

The unforgivable sin is to lay your devils to God—that is, claim that your ills are sent upon you by the Lord. If sickness and disease were good, there might be some foundation for claiming that God sends them upon men, but no one ever claims that. They are always aliens, and all are seeking to get rid of them. Then it is a very grievous error, and beyond Divine intervention, to ignorantly and stubbornly hold that God the Good ever sent evil upon any man.

Lesson 2, July 14

THE SEED IN FOUR KINDS OF SOIL—Mark 4:1-20.

1. And again he began to teach by the seaside. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land.

2. And he taught them many things in parables, and said unto them in his teaching,

3. Hearken: Behold, the sower went forth to sow:

4. And it came to pass, as he sowed, some seed fell by the wayside, and the birds came and devoured it.

5. And other fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no deepness of earth:

6. And when the sun was risen, it was scorched; and because it had no root, it withered away.

7. And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8. And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold.

9. And he said, Who hath ears to hear, let him hear.

10. And when he was alone, they that were about him with the twelve asked of him the parables.

11. And he said unto them, Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables:

12. That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven them.

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13. And he saith unto them, Know ye not this parable? and how shall ye know all the parables?

14. The sower soweth the word.

15. And these are they by the wayside, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them.

16. And these in like manner are they that are sown upon the rocky places, who, when they have heard the word, straightway receive it with joy;

17. And they have no root in themselves, but endure for a while; then when tribulation or persecution ariseth because of the word, straightway they stumble.

18. And others are they that are sown among the thorns; these are they that have heard the word,

19. And the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20. And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.

GOLDEN TEXT—"*Receive with meekness the engrafted word, which is able to save your souls.*"—Jas. 1:21.

What is a parable?

A parable is an analogy, a comparison. In religious teaching it assumes a likeness between higher and lower things, or spiritual and material, and reveals the analogy.

What does the parable in this lesson illustrate?

The relation of the word, or thought, to the various soils, or mentalities, in which it finds lodgment.

Who is the sower?

Man. "The sower soweth the word."

Does his word, or thought, find lodgment in his own mentality, or that of others?

Both.

Why is thought compared to a seed?

Because it has its various stages of growth, or realization, in mentality.

What does the sowing by the wayside indicate metaphysically?

The external plane of consciousness, where the conditions are most adverse to free ideas.

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What is the rocky ground?

Enthusiastic, gushing, shouting states of mind, that lack depth and endurance.

What are mental thorns?

The cares of the world, acquisitiveness, the strife for material possessions.

What is the very best mental soil?

Receptive, reflective, understanding states of mind. When an idea enters the consciousness and produces a multiplication of ideas, it is in rich environments and will surely produce a large crop.

Is it possible for a thought in this last mentioned good ground to bring forth error fruit?

No. If the word is good, and the mentality good, and prayer and affirmations of good only go forth, the crop will surely be bountiful.

What seed, or *word*, does Jesus refer to in this lesson?

The Word of Truth. This predicates that the sower understands the Truth of Being, and thinks *reality* only.

What is the Truth of Being?

That there is but One Mind Universal. That this Mind is composed of Absolute, Unconditioned, All-Potential Ideas. That these Ideas of Pure Being are the Foundation upon which is based all manifestations of Life, Love, Substance, Intelligence and Power. That in its Purity this Being goes forth as potential Ideas, or the *Logos*, or Word of Scripture. Thus the Man of Understanding, the Christ, or Son of God, thinks Absolute Ideas only, and thus always sows good seed.

The soul should not fear the animal in its nature, because it may gain profitable experience therein, if its eye is fixed on the goal of Spirit. The children of Israel (wise souls) took the jewels of the Egyptians (sensuousness) and fled with them to the Promised Land.—C. *F.*

Let man hold to his purpose as with the tug of gravitation.—*Emerson.*

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A HYMN OF PEACE

A. W. STUBBS

Mine eyes have seen the glory of the coming of the Lord,
When Peace shall rule triumphant over bullet and the sword,
When men by arbitration shall confirm a nation's word,
As peace goes marching on.

Chorus: Glory! Glory! Hallelujah!
Glory! Glory! Hallelujah!
Glory! Glory! Hallelujah!
As peace goes marching on.

In the halls of arbitration I can hear the willing sound
That shall echo through the Nations as it spreads the world around.
"No war is necessary and our Peace is held profound,"
As we go marching on.

I can hear the emissaries, that shall settle all disputes,
Talking freely with each other, without emulating brutes.
I can see their kindly actions bearing earth her choicest fruits,
As peace goes marching on.

I can hear the ringing anvil beating spears to pruning hooks,
I can see the swords in plowshares by the side of babbling brooks,
I can read of warfare's glory only in the ancient books,
As peace goes marching on.

I can see the smile in heaven on our God, the Prince of Peace,
Who has told us in his record than on earth all war shall cease,
Whose power and whose kingdom shall forever more increase,
As we go marching on.

In the beauty of the lilies Christ was born across the sea,
With a glory in his bosom that transfigures you and me.
Peace—good will was the motto by which all should be made free,
Our God is marching on. —*Exchange.*

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THE FAMILY—HARMONY IN THE HOME

Home is the Nursery of the Infinite.—Channing

EDITED BY MYRTLE FILLMORE

TRUE MOTHERHOOD

Series VI

PLAY AS AN EDUCATIONAL FACTOR ACCORDING TO FROEBEL'S PHILOSOPHY

LIDA H. HARDY

What boy and girl play in earliest childhood will become by and by, a beautiful reality of serious life; for they expand into stronger and lovelier youthfulness by seeking on every side appropriate objects to verify the thoughts of their inmost souls.—*Froebel.*

IN the spring of the year 1849 the Baroness Von Marenholz-Bulow arrived at the Baths of Liebenstein in Thuringia, Germany, stopping at the same house at which she had spent the previous summer. In response to her inquiry as to what had transpired during her absence, her landlady, among other happenings, told her that a few weeks before an old man had settled down on a small farm near the springs, who danced and played with the village children, and thereby went by the name of "the old fool."

Some days after this, as the Baroness was out walking, she saw a tall, spare man, with long gray hair, leading a troop of children between the ages of three and eight, most of them barefooted and scantily clothed. He marched them up a hill where he marshalled them for a play, in which he guided them and also took part. The Baroness said: "Teh loving patience and abandon with which he did this, the whole bearing of the man while the children played various games under his direction, were so moving that tears came into my companion's eyes as well as into my

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own, as I said to her: 'This man is called "an old fool" by these people; perhaps he is one of those men who are ridiculed or stoned by contemporaries, and to whom future generations build monuments.' "

After the games were ended, the Baroness approached the man with these words: "I see you are occupied in the education of the people."

"Yes," he said, "that I am."

"It is what is most needed in our time," was her response.

After an interesting and earnest conversation on the subject of child unfoldment, Froebel invited his new-found friends to visit his Kindergarten and Training School where he more fully explained the one idea of his life. The sum of his discourse being always, "Man is a creative being."*

We, as thinking parents and teachers, are beginning to realize a great truth—that we can only imitate what the dear God has created, and for this reason we must make use of the same law through which he creates.

It was through this great universal creative law that Froebel's system of child-development was founded. The inspiration and hope of his life was to manifest in the world his idea through this unfailing law of God, which is inherent in every child that is born into the world, and which needs only proper guidance by those who have already found it and who are proving its truth.

Froebel said if in two hundred years he could be understood, he would rejoice with the angels. Let us then with him rejoice and be glad that *before* the two hundred years have rolled around, man has come into the consciousness of Truth and that he is discovering and making use of the laws which govern his own being. All children should be guided by these laws, which unconsciously, through their own instinctive activity, are purely and perfectly unfolded physically and spiritually through play.

The kindergarten was Froebel's university. "My

*These facts are found in "Reminiscences of Frederick Froebel," by Von Marenholz-Bulow.

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teachers," he said, "are the children themselves, with all their purity, their innocence, their unconsciousness, and their irresistible claims, and I follow them like a faithful, trustful scholar."

He followed a little child that a little child might lead him; so must we all be willing to give up all personality—all opinions, for truth's sake; we must "leave all and follow" the Christ which is found in each child of God. Then will we be led and directed by the one Omnipresent Universal Christ Principle which permeates and enfolds all things, both visible and invisible.

A little child is capable of being a leader of men, because the little child still lives in paradise; that is, in that consciousness which knows no division between man's onward and inward nature. When the child first sins against the Good, division or discord begins. It was through playing with the children that the founder of the kindergarten discovered that through unconconscious play "the whole man is visible, in his finest capacity, in his innermost being."

It is through play that the child gains an understanding of the outside world. Through play he learns to know *himself*, his capabilities, and how he can bring them forth, at the same time unfolding and strengthening his individuality, and dimly getting a glimpse of what later will be required of him as a worthy, useful citizen.

Through his songs of devotion to his maker, his songs and games representative of plant, animal and human life, the child begins to understand that he has come into the world a threefold being—that he is related to nature, humanity and God; corresponding to these are the physical, the intellectual and the religious natures of the child. Wise parents are looking well to the threefold development of these three. They are seeing that one side of the triangle is not developed at the expense of the other two, but that all receive an equal unfoldment, thus bringing forth into the world a perfectly developed child of God who cannot but "be about his Father's business."

In 1815 Froebel went to Yverdum, where for the

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first time he met Pestalozzi, who was at the head of a large school at that place. Froebel also became a teacher in the same institution, having under his instruction forty boys between the ages of nine and eleven. This, his first experience in teaching, consisted in living much with nature, out of which came the purest intellectual and religious teaching. A garden was cultivated in common. Out-of-door sports also received much attention, from which developed the sincerest brotherly love, as well as love toward all humanity and all living things. This was the beginning of both the school-garden and play-ground movements, which are now so popular in our large cities.

In speaking of games for boys, Froebel said: "It is the sense of sure and reliable power, the sense of its increase, both as an individual and as a member of the group, that fills the boy with all-pervading, jubilant joy during these games. It is by no means, however, only the physical power that is fed and strengthened in these games; intellectual and moral power, too, is definitely and steadily gained and brought under control. Justice, moderation, self-control, truthfulness, loyalty, brotherly love, and again strict impartiality. Who, when he approaches a group of boys engaged in such games, could fail to catch the fragrance of these delicious blossomings of the heart and mind, and of a firm will; not to mention the beautiful, though perhaps less fragrant, blossoms of courage, perseverence, resolution and prudence? Flowers of still more delicate fragrance bloom, and the spirited, free boy spares them as the spirited horse spares the child that lies in the path of his dashing career. These blossoms resembling the violet and anemone are forbearance, consideration, sympathy and encouragement for the weaker, younger and more delicate; fairness to those who are as yet unfamiliar with the game."

Let us as parents and educators consider well the deep inner meaning of play, and let us know that even underneath harsh words and rude deeds slumbers the real self—the Christ—whose only desire is for righteousness. Not

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having come to a realization of the kingdom of happiness within, the child seeks through the purest and most spiritual activity of man to express his inner hidden life, which brings to him joy, freedom, contentment, peace and harmony.

"To so thoroughly understand child play," says Kate Douglas Wiggin, "as to be able to separate the various threads which enter into its complicated web, to comprehend *why* the child plays, to estimate the dynamic force of the instinct, and upon this combined knowledge and insight to build up a system of songs and games not only suited to present needs, but directed toward future development, this was what the founder of the kindergarten proposed, and this is what he accomplished."

AGRICULTURE *VERSUS* CHILD-CULTURE

Prof. William A. McKeever, of the Kansas State Agricultural College, in a plea for the better home training of children, made this statement before the Michigan Agricultural College:

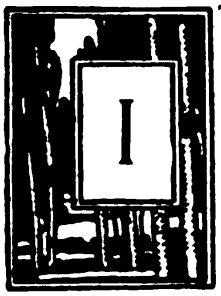
"Millions of public money are being spent annually in support of scientific soil culture and animal culture, while the home training of children is intrusted to debating societies and speculative methods.

"What a splendid service could be rendered to the many anxious and earnest parents who, for lack of instruction and intelligent guidance, are blundering in child rearing, if a committee of trained experts would simply gather the facts regarding the rearing of children. Methods of a thousand so-called successful parents and an equal number of unsuccessful ones could be summarized and interpreted. Such is the method whereby we have increased the yield of wheat, and such is the method whereby we may better the quality of children."

He alone is the true man who is illumined with the light of true knowledge. Others are but men, in name only. —*Kamakrishna.*

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THE FAMILY CONFERENCE



T was very clear that something must be done with Bobby. Something! Why, it would seem that everything had been done with the child, from washing his mouth with soapsuds to flogging his little fat legs, but still he—told lies; some small and rather insignificant, some out of all proportion to his size. His mother had exhausted her capabilities; both brain and arms were tired and discouraged. Bobby's father took up the matter, and, after telling a peculiarly shrewd and evidently well-studied falsehood, eight-year-old Bobby was called in from his play for a conference with his father and mother in the sitting room. He came jumping in, bat in hand, for the game was just in the crucial stage.

"What d'ye want, father?" he panted.

"I want to talk to you, Bobby. Put your bat in the corner and sit down."

Bobby obeyed with a sigh. He had a foreboding that something unusual was about to take place, or he might have argued the question. As it was, he glanced doubtfully at his father and mother. There was a discouraged, unhappy look in his mother's face, and in his father's eye he could plainly see a solemn determination that was not exactly reassuring.

"Bobby," began his father sorrowfully, "your mother complains that you have a very bad habit of telling lies. Don't you know, Bobby, that it is very wicked to tell lies?"

Bobby swung his feet and chewed his tongue vigorously while his father propounded this question.

"What does mother tell 'em for, then?" asked he, squarely.

"Why, *Bobby*," began his mother in horror.

"Yes, you do, mother! You know you do," blurted Bobby, stoutly.

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"Robert," warned his father sternly. "Be careful what—"

"She does, father, and so do you. You both do!"

"My son, be quiet at once. I shall have to punish—"

"Why, Bobby," interrupted his mother, "when did you ever hear me tell a lie?"

"You've told three today," he announced bluntly. "You said you'd whip me if I told another lie, an' I told two just to see, an' you never whipped me at all. An' you said I couldn't have no cake if I run away, an' I run away, an' I got the cake all right. An' you told Mrs. Smith you'd be so glad if she'd come over, an' afterwards you said you hoped to goodness she wouldn't come, 'cause you didn't like her anyway. Ain't them lies?"

Mother's eyes fell beneath Bobby's searching arraignment. "Well, Bobby," she stammered, "I—I—didn't mean—"

"Well, mother, I didn't either," assented Bobby. He realized that he was getting the upper hand, and was ready for more worlds to conquer.

Bobby's father spoke rather reproachfully. "I am very much surprised, Lucy, very much surprised to hear—"

"You needn't scold *her*, father, you tell 'em, too."

"Not another word, Robert! Not another word, or I shall punish you severely. When did I ever tell a lie?"

"You promised the preacher you'd go to church last Sunday, an' I heard you tell mother afterwards you told him that just to get rid of him, and that you didn't mean to go at all. An' you said if I'd weed the onion bed, you'd get me a new rubber ball. I worked awful hard, but you didn't get me any ball."

Bobby's father looked at Bobby's mother sheepishly. "I didn't think. I—I—forgot," he stumbled.

Bobby's bright eyes saw the mutually sheepish look pass between his father and mother, and knew he was master of the situation.

"I forgot, too," he replied. "I guess the whole family forgets," he added, glancing wistfully at the bat in the

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corner. As far as he was concerned, it was time for the conference to adjourn.

"That is all for this time, Bobby. You may go now," said Bobby's father, trying to look stern and parental.

Bobby grabbed the bat, and with a whoop rushed out of the door.

Then Bobby's father and mother had a conference in the sitting room all by themselves.—*Anna Porter Johnson, in "American Motherhood."*

A PRAYER OF THANKFULNESS

VIRGINIA BENHAM

I thank thee for thy goodness,
Thy greatness I discern;
I thank thee for repentance,
By which I may return.
I thank thee for thy mercy,
The grace thou didst bestow;
I thank thee for thy patience,
Thy faith by which I grow—
Into my Father's image
And likeness to his Son.
I thank thee, oh, for Jesus Christ!
Thy whole and Perfect One.
I thank thee for this thankfulness,
With which my heart o'erflows.
I thank thee for the blessings,
Thy boundless love bestows;
I thank thee for each lesson
Traced for me by thy hand;
I thank thee for thy wisdom,
Thy truth to understand.
I thank thee for humility,
Before thy name I bow;
I thank thee for thy promises—
Oh, God, I thank thee now!

Home—where each lives for the other, and all for God.

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Society of Silent Unity

913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

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IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED.

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KANSAS CITY, MO.

CLASS THOUGHT

June 20 to July 20, 1912
Held daily at 9 p. m.

The forgiving love of Jesus Christ is Expressed in me.

PROSPERITY THOUGHT

June 20 to July 20, 1912
Held daily at 12 m.

I have faith in the Supplying Substance of Spirit.

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I HAVE FAITH IN THE SUPPLYING SUBSTANCE OF SPIRIT

Spirit-Substance is inexhaustible and omnipresent. Eye hath not seen it, yet the formed world proceeded and came forth from this Invisible Supply.

This Supplying Substance takes shape according to the expressed word and responds to our lightest thought.

Paul says that it is by the Word of God that things which are seen are made from things which do not appear.

Spirit-Substance is the storehouse of supply. Sense cannot deal with "the substance of things hoped for." Only through the exercise of faith does it become tangible to the consciousness.

God said, "Let there be," and *there was*. Even so, the Creative Word continues to deal with the Invisible Substance and shapes it according to the idea held in mind, just as water shapes to the contour of the vessel.

"He shall have whatsoever he saith." This Invisible Substance is also moulded according to the spoken word.

Increase your faith by the power of your Word.

Faith is the key which unlocks all doors and makes visible the supply. Jesus Christ said, "As thy faith, so be it unto thee." To have faith in this Spirit-Substance and see its shining supply back of the sense-evidence of lack, is to make a firm place in the mind for ideas of abundance.

PRAYER OF PLENTY

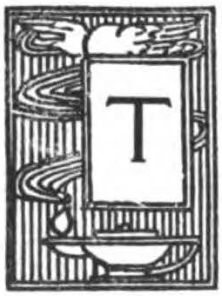
"I thank thee, Father, for Plenty. I have all and abound! Thou art the substance and reality of all things. I am one with thee! In thee I live and move and have my being, and therefore I am the substance of all things necessary to the perfection of my life and work. Thou art the substance of all things. I am in thee, thou art in me, and therefore I am substance! Thou art all; all is mine, for 'All things that the Father hath are mine.' "

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YE SHALL BE BAPTIZED WITH THE HOLY SPIRIT

God's Greatest Gift to Man, the Infinite Gift Containing All Gifts

JOHN L. CHESNUTT



HE Jewish tabernacle and temple were typical of the human body, which is the true temple of God (I Cor. 6:15, 19). In the tabernacle and temple, entrance into the *most holy* place, where God manifested himself, was closed by a veil, "the Holy Spirit thus signifying that the way into the holiest of all was not yet made manifest" (Heb. 9:8); for the "Holy Spirit was not yet given" in spiritual baptism, "because that Jesus was not yet glorified" (John 7:37-39); but after his ascension and glorification (John 17:5) he began, on the day of Pentecost, to give his baptism with the Holy Spirit (Acts 1:5; 2:4-17).

When Jesus was crucified the veil in the Jewish temple was rent from top to bottom (Matt. 27:57), thus signifying that the way into the holiest place was then opened to man. The conscious "I" of the individual man may now enter into that "most holy place" within his body-temple, where direct and conscious communion with God is possible; but he may enter that "kingdom of heaven within" him only after the "old man" or carnal mind in him is crucified, at which time the "veil" closing the holy place is rent, the *insight* being opened by illumination (Acts 9:3-18; 26:18). The "inner man" is there renewed and quickened, the Christ-mind is "glorified" and "put on," and the Holy Spirit will be received—the presence of God filling his temple. Thus the conscious "I" of man passes out of the holy place into the most holy place; out of conscious unity with the flesh-mind into conscious unity with the Christ-mind—conscious unity with God.

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Thus is man born of the Spirit, becoming a new Creature, partaking of the Divine Nature, a true Son of God.

This condition is reached in the baptism with the Holy Spirit. This operation of the Holy Spirit is indicated in the texts referred to below:

It is God which worketh in me, both to will and to do of his good pleasure (Phil. 2:13).

The Spirit is *with* me and shall be *in* me (John 14:17).

I shall be *baptized* with the Holy Spirit (Acts 1:5).

I shall not be unwise, but understanding what the will of the Lord is, I shall be *filled* with the Spirit (Eph. 5:17, 18).

When he is come he will convince of sin and guide me into all Truth (John 16:2, 13).

I am thus *washed*, *sanctified* and *justified*, in the name of the Lord Jesus, *by* the Spirit of God (I Cor. 6:11).

Thus I cease to be conformed to this world, for I become transformed by the renewing of my mind (Rom. 12:-2), being strengthened with might *by* his Spirit, in the inner man (Eph. 3:16).

Thus I put off the old man which is corrupt according to lust, and being *renewed* in the spirit of my mind, I *put on* the new man—Christ Jesus (Eph. 4:22-24; Col. 3:-9-11).

Know ye not that so many as are baptized *into* the Christ-Spirit, have thereby crucified the passions and lusts of the flesh, becoming dead to sin, living no longer therein? (Gal. 5:24; Rom. 6:2-12).

It is this baptism in his Spirit wherein also I am *risen* with Christ, through faith in that operation of God by which he quickeneth me, through his Spirit dwelling within me (Col. 2:11-13; Rom. 8:10-13).

Thus am I crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me (Gal. 2:20); Christ in me being my hope of glory (Col. 1:27).

Therefore, if any man be *in* the Christ-Spirit he is a *new* creature (II Cor. 5:17).

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Know ye not that your bodies are members of Christ? that ye are the temple of God and that the Spirit of God dwelleth in you? (I Cor. 3: 16; 6:15, 19.)

Ye are builded together *in* Christ, by the Spirit, for an habitation of God (Eph. 2:21, 22; I Peter 2:5).

For in one Spirit are we all baptized into one body, which is the Christ-body (I Cor. 12:12-27).

Baptism in the Christ-Spirit is baptism into Christ, and unification with him in it (Rom. 8:9).

As many as have thus been baptized *into* Christ have *put on* Christ, therefore all such are one in Christ Jesus (Gal. 3:27, 28).

This is that unity between the human and divine which Jesus Christ prayed for, and came to establish.

In that day I shall know that Jesus Christ is in the Father, I in Christ and Christ in me (John 14:20).

Any man who loves the Christ within will hear and obey his voice, and abiding communion will result (John 14:6, 21, 23; Rev. 3:20).

If ye abide in Christ, and Christ in you, ye shall ask what ye will, and it shall be done unto you (John 15:4-7, 26).

The manifestation of the Spirit is given to every man to profit withal (I Cor. 12:1-31), till we all come in the unity of faith, unto a perfect man, unto the measure of the stature of the fullness of Christ (Eph. 4:3-16).

Ye shall receive power after that the Holy Spirit is come upon you (Acts 1:8); and believing, ye shall heal the sick and cast out devils (Mark 16:17, 18), doing the works that Jesus Christ did and greater (John 14:12-14.

They who thus walk *in* the Spirit do not fulfill the lusts of the flesh (Gal. 5:16; I John:6-10; 3:5-9).

There is therefore no condemnation to them which are thus in Christ Jesus, who walk not according to the lusts of the flesh, but according to the promptings of the Spirit; for the law of the Christ-Spirit, operating in and through the inward man, has freed them from bondage to the law of sin operating in the body (Rom. 7:17-25; 8:1-8).

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Such are no longer in the flesh-mind, but in the Spirit, if so be that the Spirit of God dwell in them. As many as are thus led by the Spirit of God are the sons of God (Rom. 7:5, 6; 8:9-14).

In giving his Spirit, God gives himself, the divine nature, unto man—it is the *infinite gift* of infinite love and wisdom—the *highest* that infinite wisdom can conceive and the *fullest* that infinite love can give.

Therefore grieve not the Holy Spirit whereby ye were sealed after ye believed (Eph. 1:13; 4:22).

We are full of these superstitions of sense, the worship of magnitude. God loveth not size; whale and minnow are of like dimension. But we call the poet inactive, because he is not a president, a merchant or a porter. We adore an institution, and do not see that it is founded on a thought which we have. But real action is in silent moments. The epochs of our life are not in the visible facts of a calling, our marriage, our acquisition of an office, and the like, but in a silent thought by the wayside as we walk; in a thought which revises our entire manner of life and says, "Thus hast thou done, but it were better thus." And all our after years, like menials, do serve and wait on this, and according to their ability do execute its will. This revisal or correction is a constant force, which, as a tendency, reaches through our lifetime.—*Emerson.*

Justice is the scales in which all thoughts are weighed by a law that knows not malice and has no fear. Love stands for a boundless freedom which says, you don't have to be what you are, your right is to be just what you will.

The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night.

—*Longfellow.*

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DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

The redeeming love of Jesus Christ is more than mere theory. It is the most practical thing in the world. It not only frees men from sin, but also delivers them from all the evil results of sin. All the suffering that comes to men is a direct consequence of failure to obey the Law of Being. When Jesus said, "Ye shall know the Truth, and the Truth shall make you free," he made a statement so far-reaching in its application that no place is left for any form of bondage or kind or degree of pain.

Many people are demonstrating the power of the Word of Truth to illumine them and give them the "glorious liberty of the children of God." Following is the testimony of those who have had the witness of the Spirit:

Health

Denison, Texas.—I cannot let another day pass without telling you how abundantly I have been blessed since appealing to you for help. All trace of the stomach trouble has disappeared, and I feel well and strong again. However, I feel that this is the least of my blessings, the greater being a happier mental state, a more harmonious domestic life and an awakened soul. I shall never cease to thank God for the good that has come into my life through you, and I hope in some way to be of service also.—*H. E. D.*

Concordia, Kan.—You may discontinue treatments, for the growth has disappeared.—*A. N.*

Belvidere, Ill.—Two or three weeks ago I was taken critically ill, and when my life was despaired of, my husband wrote you. I am getting along fine, and do not think the treatment for my health needs to be continued. I have been greatly blessed, and I am perfectly happy.—*Mrs. W. J.*

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Dorchester, Wis.—I have a good report and great gratitude for your efficient services. The swelling in my throat is gone, and I am relieved of the bad effects following the grippe. You no longer need to treat for those conditions. I inclose love-offering.—*Mrs. W. R. M.*

Spokane, Wash.—You may discontinue giving health treatments to my son, as he is entirely well.—*Mrs. N. A. L.*

Charleston, Ill.—I wish to acknowledge the blessings that have come to me through the knowledge of God's law that you have given me during the past few weeks. My nephew, whom you are treating for tuberculosis, is much better. He has gained ten pounds, and his cough is almost gone.—*I. C. B.*

East Milton, Mass.—You will be glad to hear me say that I am growing steadily in the understanding of the Truth of the ever-present, sure, unfailing help of the Father's Love. I do not know what I should do if your kind loving help had not changed my mind, and made me able to bear with love and patience the things which used to annoy me so much. You have taught me that Christ is really within us, and bears our burdens for us if we ask and trust. I send my offering of gratitude and love.—*E. L. C.*

Ashland, Ore.—I feel your prayers and good thoughts in every part of my body. Light has come and I am declaring my wholeness. I inclose an offering rich in love.—*A. D. K.*

Vermillion, S. D.—I wish to thank you and tell you that through your help and the blessing of God I am a well man. You may discontinue my treatments. I am so happy to tell every one what the Divine healing has done for me. God bless you.—*W. C. R.*

Carson City, Nev.—My head is healed from that awful trouble of several years' standing, and constipation and pain in side are also healed. Stomach and neuralgia are much better, too. Thank you for your kind help.—*Mrs. C. H. T.*

New York, N. Y.—Mr. L. now walks without his cane. I know he is healed. We are all grateful to God and to you for this wonderful help. A friend sends me UNITY and I pass it on to others, and know it has helped them. I could not do without it. I know that I am growing in Spirit and in power every day since I first got it a year ago.—*H. O. C.*

San Luis Obispo, Cal.—My general health is better than it has ever been in my life, and I know a perfect healing will be mine. All this good has come to me since I commenced reading and studying UNITY.—*E. C. N.*

East Liberty, Pa.—Please discontinue treatments for J. S., for whom I sent a telegram two weeks since. Three hours after the telegram was sent he was better, and he is now well.—*M. H.*

South Norwood, Ohio.—Were I to write all the good things that have come to me I should have to write a book, so I will put it in a

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few words and tell you that you have made me absolutely well. The throat trouble of years standing is really cured.—*F. S.*

Ann Arbor, Mich.—Your good letter has done me a world of good. I have been unable to talk for almost two years, only whisper, and that very faintly. Now I can talk almost as well as I ever did. —*A. B.*

Victoria, B. C.—I am truly thankful to you for your prayers in my behalf, which were so speedily answered. Some little time after I sent my letter to you, I awoke one morning to find the terrifying pains had gone.—*M. N. P.*

Lawrence, Kan.—I wrote you for treatments a week ago, and from the time I sent the request I have been perfectly well.—*B. B. R.*

Casper, Wyo.—You may discontinue treatments for my mother's hearing. She can hear now as well as she ever did in her life.—*Mrs. R. H.*

Piedmont, Mo.—Since writing you for treatments three weeks ago, I feel so much better, and am still improving. I can eat and it don't hurt me, and I can get out and work. Thursday I did my washing, which I have not done without help for three years. I am all built up in your work, and I know your treatment will make me well.—*J. K.*

Represa, Cal.—I cannot thank you enough for what you have done for me. Every one notices the change.—*Mrs. A. M. S.*

Maysville, Mo.—My brother is very much better, and has come home from the hospital without having the operation performed. I know it is through faith and your treatments, for he made a change for the better as soon as my letter was written, and before you received it.—*A. W.*

Yonkers, N. Y.—I wish to report that my wife is improving. Her heart action is better; also her back and limbs. When I telegraphed you the doctors gave her two days to live, but I never gave up hope and now, praise God, she is going to get well. I am inclosing a love-offering for your blessed work, and ask you to continue treatments.—*J. T. W.*

Military Home, Kan.—I have been a physical wreck for thirty years, and I am so happy today that language fails me to express my gratitude to God through your Society. I am in fine health, and thirty years younger, and growing younger all the time.—*M. W.*

Sweetwater, Ind.—In the winter I wrote for treatments for my daughter, who had been troubled with her heart from childhood. She was away from home seven weeks, but on her return she told me her heart hardly ever bothered her any more, and she thought it would get entirely well. I cannot tell you how different she is; I felt, as soon as I saw her that she was healed. She is so happy, and I cannot thank God enough.—*J. E. McA.*

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Portland, Maine—My heart is filled with gratitude to you, and the dear Lord who answered my prayer for help. I sent you a telegram night before last to treat my son for bronchial pneumonia, and I knew when you received it, for the flush left his face, his breathing became so much easier and he went to sleep quietly and peacefully. His father was at first inclined to be provoked that I had not called a physician (he was away), but when he saw him feeling so much better and improving every minute, he was thankful too.—*Mrs. L. G.*

St. Louis, Mo.—We are all rejoicing over the perfect restoration of F. P., to whom you gave your valuable services.—*Mrs. E. B.*

Worcester, Mass.—My uncle, whom you have been treating, is now in his usual health, and we thank you for your help. Mrs. W. is better and is again walking about the house. Her mind is perfectly clear. We are grateful to you for her wonderful recovery in mind as well as body.—*L. A. K.*

Tetirick, Okla.—We wish to thank you for your cheering letter, and to tell you how good the Father has been to us through your efforts. My husband was very low after we received your letter, but we did not give up, and he soon began to gain and walked down town (five blocks) Tuesday, the first time for eight months. We feel he is certainly on the gain for good. He had been unable to eat anything, and now he eats like a harvest hand. Every one thinks it is wonderful, but God is able to do all things if we just have faith in him.—*Mrs. W. C. T.*

Cozad, Neb.—I write to tell you what you have done for us. My husband is much better of rheumatism, and my little daughter is well and fat. I myself am doing fine. Everything points to a fine crop, which is prosperity for us.—*Mrs. W. A. L.*

Port Huron, Mich.—God has indeed aided you in a wonderful work in restoring to health our dear friend. He is again in perfect health, and we thank you so much for your help and prayer.—*L. F. B.*

Denver, Colo.—Several weeks since I wrote you that my rheumatism, for which you were treating me, was improving. Today I can write that it is entirely cured. I have returned thanks to God, and wish to heartily thank you for your kind services.—*N. S.*

Billings, Mont.—My baby made a rapid and complete recovery from the cold for which I asked treatments. It was one that he had had for some weeks, so I feel very thankful and am sure that it was the power of the Word. I do not know what I should do without this beautiful Truth. It has made life a very different thing to me, and is a very present help in time of trouble.—*E. M. F.*

Brooklyn, N. Y.—God is at work in me and he never fails. The numbness in my left side is quite cured. Business is very good, and I am much encouraged. Thank you for all you have done for me, most of all for awakening the God consciousness within me.—*E. H.*

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Grand Junction, Colo.—You have helped me so much, and every one says I am looking fine. The statement you sent me has helped me to a deeper understanding; I feel my unity with the Father now. I never get over feeling how wonderful it is to see pain and disease dissolve when the Word is spoken. You may stop the treatments. Our debts do not look so large and my husband will not lose his position, and has prospects of a higher salary.—*F. G. S.*

Lake George, N. Y.—I have received much benefit from the treatments, and would like to have them continued. I have been free from the hard attacks of asthma ever since I began taking your treatments, and am feeling much better.—*A. M. R.*

St. Paul, Minn.—I shall not need further treatments, for I am restored to health. I thank you and praise God.—*M. B.*

Chicago, Ill.—My friend wrote you of my condition, and asked you to treat me. In just a few days I was wonderfully improved, and would like you to continue the treatments. I feel so thankful for the good you have already done.—*N. M. O.*

Charleston, Ill.—A friend was ill with typhoid fever, and the doctor had given her up, when I came home two weeks since. I began reading Mr. Fillmore's "Six Days' Course of Treatment" for her, her fever then being 106 and 107 degrees, and in two days the fever had left her. The doctor was so astonished he could scarcely believe it. She has continued to improve rapidly ever since.—*I. C. B.*

Durant, Okla.—My brother's case came out all right, and my foot is well. You can stop treatments. I am so thankful to you for all you have done for me.—*N. R.*

New York, N. Y.—My cold is gone. The deafness has completely gone; in fact, the Friday following my request for help it left and I began to get beter rapidly.—*Mrs. Z. M. L.*

Grinnell, Ind.—My wife, for whom I wrote asking treatments for catarrh attended with a strangling cough, I am happy to say, is much better, and has had no attack of coughing since receipt of your letter.—*J. McM.*

Kansas City, Mo.—I asked you some time ago for treatments for constipation which had troubled me for several years. It seems now to be entirely cured, and you may discontinue treatments.—*G. P.*

Calgary, Canada—The man you were asked to treat for paralysis is improving very fast. The convulsions have entirely left him, and one week from the time I sent the message he walked almost a block. There is great rejoicing in the family.—*Mrs. M. M.*

Waterloo, Iowa—A week ago I wrote, asking your help. As usual, within twenty-four hours after the letter should have reached you, I began to improve, and each day has been better than the previous one. Is it not glorious that you are permitted to exercise such ministry, and bring so much good into manifestation for your

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fellow-man? With all the thousands who are seeking and disseminating the light of Truth the world over, you best suit my ideals and appeal to the Spirit within me.—*F. M. S.*

Vancouver, B. C.—My mother writes that she has recovered her reason, and is stronger in body as well as mind.—*S. O.*

Germantown, Pa.—After years of suffering, I am very thankful for the healing of my right arm, received soon after my first writing to you.—*E. A. H.*

Kansas City, Mo.—I wrote asking you to treat my little boy for a fever he had for over three weeks. How wonderful and quick was his recovery. He had one more slight attack and no more. I cannot tell you how grateful I am to you, and the God you have helped me find.—*Mrs. J. W. J.*

Kingman, Ariz.—I am writing to thank you for my entire recovery. Thanks from an ever grateful heart.—*Mrs. R. B.*

Kennewick, Wash.—I am glad to write you that I have not had a severe headache since you began to treat me. I thank you for the help you have given me, and for the help to come.—*Mrs. McK.*

Farmington, Mo.—I wrote for treatment for Mr. N.'s eyes, and I think in twenty-four hours the inflammation was reduced, and the next day when he came home with a note of awe in his voice, he said, "I have had no pain in my eyes all day." We do praise the Father and you.—*A. F. N.*

Laguna, Texas.—My baby is well, her bowels acting regularly and well. You may discontinue treatments.—*G. C.*

Florence, Colo.—My little boy's arm is all right. It is straight and in good shape. The elbow looks just like the other one.—*Mrs. F. C. F.*

Fayetteville, Ark.—I wrote you some time since, asking you to treat my mother for kidney trouble. She began to improve right away, and I have not heard her mention her trouble since.—*L. C.*

Saginaw, Mich.—I want to thank you for the wonderful help you have given me during the past month. The constipation has yielded beautifully to the treatments, and I have not had as much comfort for years as I have had the past few weeks.—*Mrs. G. E.*

Ardmore, Okla.—A little more than a month ago you commenced treating myself and daughter. I am doing fine, and my daughter is improving fast. The scum over her eyes is getting thinner. She can now stand the light, and praise God I no longer have to lead her.—*Mrs. W. G. S.*

Mayville, N. D.—I am steadily improving. Sometimes I can walk across the room a couple of times without crutches, something I have not done before for five or six years. I feel so encouraged, and cannot tell you how much I thank you for what you have done for me.—*A. M. P.*

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Scranton, Pa.—I wrote you some weeks ago for treatment for a very bad knee. It is quite well now. Two days after I wrote the pain left it altogether, and although it was weak for a time, it is now as strong as it ever was.—*T. J. W.*

Kansas City, Mo.—Almost three weeks ago I was suffering with a severe attack of bronchitis. I wrote you for treatment, and that very night, before you could have received my letter, I was relieved. I scarcely cough at all now.—*L. B.*

Oakland, Cal.—I am much better in every way; I feel stronger, happier, and am sure of a perfect healing. I thank you for all you have done for me.—*Mrs. J. M. F.*

Hobart, Okla.—I have improved greatly in every way. There is a change for the better in all the organs that were troubling me.—*O. W.*

Thousand Island Park, N. Y.—Your letter with its thought and the booklet are all very helpful, and the thought is followed faithfully at the silent hour. The constipated condition seems to be entirely overcome, and strength and health are ours. Inclosed is my offering of love and blessing for your good work.—*B. P. J.*

Columbus, Ohio—You may discontinue treatments. I feel that I am almost in perfect health, and when any little pain or ache troubles me God takes it away almost instantly, and I know he wants me to depend entirely upon him, and not upon personality. Thank you most heartily for the aid you have given me, and the others for whom I have asked treatment.—*B. C. V.*

Vancouver, B. C.—What a change came over me when your first letter came. My tired nerves became rested, and I felt as though new life was flowing through my entire system. I said to my husband when he came home that night, "I am going to get well, praise God."—*F. K. W.*

Bristol, R. I.—It gives me great pleasure to write you how happy I am. I feel almost like a new person. My feet are in a perfect condition. You have helped me to understand myself—the *I Am* within me. I do not know what I should do without Unity.—*H. C.*

San Jose, Cal.—I want to thank you for your help and cheering letters; they are such a comfort. Since you have been holding me in the Truth I have gained rapidly in the understanding of the Truth. Every Monday evening some friends meet with me to study the Truth, and hold the silence. As we gain in strength we will gradually add new members. I gave my sister, who had a sick headache, a treatment out of "Christian Healing," and in two hours the headache left her.—*M. M.*

St. Louis, Mo.—I want to tell you how wonderful your treatment has been to me. Since you gave me the thought to hold for my husband, he is very different and we have more harmony and peace.

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After two months treatment from a doctor, without relief, I wrote you. The morning your answer came I was suffering greatly, but in a few hours the pains were all gone, and since that I have been so well that I am able to do everything as formerly.—*Mrs. M. R.*

Houston, Texas—I am writing for my mother, who telegraphed you for help. We find such an improvement in her condition, and ask for continued treatment.—*G. E. R.*

Prosperity

Velasco, Texas.—Your prayers for our welfare are surely being answered in more ways than one. My husband has secured a permanent position here, with the chance in a few months of a much better one. The people from whom we secured the lease of land have given an extension of time to start operations, and we are now sure work will begin there soon. I am deeply grateful for your help.—*B. T.*

Chicago, Ill.—I wrote asking help along material lines. Relief came quickly. I was about to mail the letter to you when I received a check, and since then I have been offered my old position again. I have certainly had a splendid demonstration.—*H. J. W.*

Spokane, Wash.—I wrote March 26th asking for prosperity treatments. The land is now rented, and a prospective buyer is coming to look at it. A strip of land which had been taken from me was surveyed and given back to me without my even asking. I have been blessed in so many ways since writing you. I thank God every day for the blessings yet to come.—*R. F.*

Plainfield, N. J.—It gives me great pleasure to write you that I am happy and free in my mind, and that in trusting God as the Source of my supply I feel my burdens being lifted.—*S. A.*

Johnstown, N. Y.—We wish to thank you for the help you are giving us. Our home will be commenced tomorrow. Everything looks prosperous now. Surely God has been good to us.—*L. K. and G. K.*

Columbus, Ind.—I am writing to thank you for your treatments for prosperity. I have sold enough property to pay off my debts.—*Mrs. M. C. B.*

Ardmore, Okla.—I had a beautiful demonstration about a month ago. I needed roomers to meet interest due in June. I clung to the thought that God's abundance was mine, and held the prosperity thought, knowing and thanking God for the blessing. Two roomers came one evening and two the next. I will be able to meet my interest.—*E. M. H.*

Victoria, B. C.—I am feeling perfectly well, and want to thank you also for prosperity treatment; although all the difficulties are not yet removed, we feel much cheered and encouraged and we are

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sure that as the needs arise we shall be able to meet them. My husband joins me in thanks for your help.—*E. C.*

El Paso, Texas—I acknowledge receipt of great blessings from God as the result of your united prayers and words spoken in our behalf. I have secured a good position, and once more I find my feet firmly planted upon the solid rock of faith in my Lord and Master, Jesus Christ.—*B. C. B.*

Sharon, Mass.—"Stand still and see the salvation of the Lord." "Man's extremity is God's opportunity." The farm is sold; I know it is done by Divine aid. Thank you, dear friends. Rejoice with us and go on with your beautiful work.—*J. W.*

San Francisco, Cal.—I certainly notice a great difference. I have some new helpers in my business, who are fine and do their best to please me. My work is excellent and everybody is pleased. and I can see God's hand in my every movement.—*H. B.*

Geneva, Ala.—I am writing to let you know how thankful I am for my success in the last two weeks. My daughter has been better. and I have had plenty of work.—*Mrs. C. McK.*

Central Point, Ore.—Some time ago I wrote asking for help in disposing of my business. The sale was made and all affairs came out splendidly.—*L. C.*

North Fondulac, Wis.—Your letter of acknowledgment received. You may discontinue treatments, for I have the roomer I desired. I wish every one understood the law.—*J. L. W.*

Quincy, Ill.—I have the very best report to send you. Much more of the paralysis is destroyed. I am beginning to understand better the law of demand and supply, and my finances are looking up in many directions. The literature has helped me a great deal, and the value of the silent hour has been incalculable.—*Mrs. M. E. V.*

Alameda, Cal.—The literature you sent I have with me day and night, and always take some in the car with me. I keep extracts of it pinned on the wall in my kitchen. We are eight in family, and there is much to do. When the children come in (they are grown men and women) they look to see if mamma has anything new pinned up. This Truth is the light of my life and the home, and although the little girl and I are the only ones seeking to live it, the older ones are glad and thankful for the peace, harmony, health, happiness and prosperity which we enjoy through it. It certainly has made a heaven of our home, and every hour is a love feast of thanksgiving and praise.—*Mrs. E. E. L.*

Seattle, Wash.—I am most thankful to report that I am realizing more of a spiritual awakening recently; and so thoroughly do I enjoy the great blessing from the use of and applications of the statements, that it gives a new hope to my entire future outlook, and a greater joy to my daily life. I have been able to make a sale of a

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lot, and also to meet a considerable sum that I was under obligations to pay at the bank the same day. This truly remarkable incident is a glorious demonstration of faith and prayer. I pray God to bless you.—*N. E. B.*

Dallas, Texas—When I sent you the telegram I had seven rooms empty, and by four o'clock I had rented four of them. We are thankful.—*Mrs. J. A. G.*

Savannah, Ga.—Through your treatments I have had steady work all the month, and see old debts daily diminishing. In my husband's case our prayers were surely answered. The painful swellings have entirely disappeared and he is looking so well. Every day brings fresh delight and our little home is a happy one. I feel grateful indeed to you and to God.—*A. D.*

Los Angeles, Cal.—You may discontinue the prosperity treatment for our son. Have heard that he has secured a good position. —*Mr. and Mrs. W. R.*

Berlin Heights, Ohio—I have nothing but *good* to report; all conditions are changing and improving. By faith and prayer we are learning the Truth, and to know God as our Source of Life and Supply. I am more thankful every day that I was led to learn the Truth as taught by you.—*Mrs. A. T. P.*

San Francisco, Cal.—I am sending in my report of all the good that is coming to me and mine. A perfect body is being manifested in me, and I am in excellent health. We have also demonstrated prosperity and success in a marked way.—*Mrs. T. P.*

Joplin, Mo.—Please accept many thanks for prosperity treatments. I am greatly benefited in many ways. Your precious literature has been sent me by Divine Love in answer to my cravings for spiritual light and knowledge. I have given away those tracts you sent me. Never did I have such luxury for ten cents. Please send me some more.—*Mrs. A.*

Peru, Ind.—You will be glad to learn that I received my license in music, about which I wrote you. That was perfectly marvelous, as no one thought that I could get through on the first effort, if at all. I made a grade of 95 per cent. I am giving you and the Lord many kind thanks for the same.—*Mrs. F. L. B.*

San Benito, Texas—I am very grateful for the success thoughts which I feel that you have spoken for me, and which I have received. —*Mrs. A. J. P.*

Dominion

Omaha, Neb.—Mr. W. has not touched one drop of liquor since you began to treat him, which is indeed a miracle, and a wonderful blessing in our home. He is also working every day. I want you to know that you are the means of making one more happy home.—*Mrs. G. W.*

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Memphis, Tenn.—My huband, for whom I asked treatments, does not drink one drop. The desire for drink has left him. I thank you also for prosperity for my son. He has accepted a position with a wholesale house, receiving a much better salary than he had been getting.—*Mrs. J. H.*

New York, N. Y.—Your prayers have certainly been answered in my husband's behalf. He says he never felt so well in a great many years, and has absolutely no desire for drink. I wonder if you can realize what it means to me to hear him say this, and to know that he means it? He was a total wreck when I wrote you to send him help, and praise God that I knew enough about you to write. My home is a happy one now. I certainly am grateful.—*M. H.*

Knoxville, Tenn.—Through your treatments my son is entirely cured of the cigarette habit. I am grateful beyond the power of words.—*Mrs. D. A. C.*

San Diego, Cal.—I am so happy to tell you that my son for whom I asked treatments is doing beautifully. He shows no inclination to drink.—*C. B. S.*

Sacramento, Cal.—Soon after I wrote you, Mr. B. stopped drinking, and is so changed. I feel so thankful.—*H. J. B.*

Bottineau, N. D.—I wrote you about my husband's tobacco habit. The day my letter left he stopped using it, and has not touched it since. Your tracts and papers we find so helpful, and are studying them daily to grasp something that will lead and guide us into the right life. I have found a blessing in reading your literature, and I give God the praise. I am sending a list of names for you to send literature, that they, too, may receive a blessing.—*Mrs. D. S.*

Pleasant Hill, Fla.—My health is almost perfect, and my husband is getting better in every way. My boy has quit drinking, and my son has been promoted to a higher position, where he is over the whole office force, though he is only nineteen years old. All these blessings I have received since writing you for help.—*P. B.*

To those who have the sight to see
There is an inward Galilee,
And it doth fit thee now to bind
The waves and tempests of the mind.

Thou walkest now within the soul,
Thou bid'st its billows cease to roll;
The waves of stormy strife are still,
And pride and wrath obey thy will.

—*Thomas C. Upham.*

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The forgiving love of Jesus Christ is Ex-pressed in me.

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FROM OUR EXCHANGES

GOOD TEMPER

"Love is not easily provoked." Nothing could be more striking than to find this here. We are inclined to look upon bad temper as a very harmless weakness. We speak of it as a mere infirmity of nature, a family failing, a matter of temperament, not a thing to take into very serious account in estimating a man's character. And yet here, right in the heart of this analysis of love, it finds a place; and the Bible again and again returns to condemn it as one of the most destructive elements in human nature.

The peculiarity of ill temper is that it is a vice of the virtuous. It is often the one blot on an otherwise noble character. You know men and women who are all but perfect, who would be entirely perfect but for an easily ruffled, quick-tempered, or "touchy" disposition. This compatibility of ill temper with high moral character is one of the strangest and saddest problems of ethics. The truth is, there are two great classes of sins—sins of the *body* and sins of the *disposition*. The Prodigal Son may be taken as a type of the first, the Elder Brother of the second. Now society has no doubt whatever as to which of these is the worse. Its brand falls, without a challenge, upon the Prodigal. But are we right? We have no balance to weigh one another's sins, and coarser and finer are but human words; but faults in the higher nature may be less venial than those in the lower, and to the eye of him who is Love, a sin against love may seem a hundred times more base. No form of vice, not worldliness, not greed of gold, not drunkenness itself, does more to un-Christianize society than evil temper. For imbittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom off childhood—in short, for sheer gratuitious misery-producing power, this influence stands alone. Look

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at the Elder Brother, moral, hard-working, patient, dutiful —let him get all credit for his virtues—look at this man, this baby, sulking outside his own father's door. "He was angry," we read, "and would not go in." Look at the effect upon the father, upon the servants, upon the happiness of the guests. Judge of the effect upon the Prodigal—and how many prodigals are kept out of the kingdom of God by the unlovely characters of those who profess to be inside! Analyze, as a study in temper, the thunder-cloud itself as it gathers upon the Elder Brother's brow. What is it made of? Jealousy, anger, pride, uncharity, cruelty, self-righteousness, touchiness, doggedness, sullenness—these are the ingredients of this dark and loveless soul. In varying proportions, also, these are the ingredients of all ill temper. Judge if such sins of the disposition are not worse to live in, and for others to live with, than sins of the body. Did Christ indeed not answer the question himself when he said, "I say unto you, that the publicans and the harlots go into the kingdom of heaven before you"? There is really no place in heaven for a disposition like this. A man with such a mood could only make heaven miserable for all the people in it. Except, therefore, such a man be born again, he cannot—he simply *cannot*—enter the kingdom of heaven. For it is perfectly certain—and you will not misunderstand me—that to enter heaven a man must take heaven with him.

Now, there is nothing that a Christian has to take more trouble to eradicate forever from his being than ill temper. It requires the struggle of years—perhaps of a lifetime; but it has to be done. *It must be done.* Not because of what it *is* alone, but of what it reveals. It is the revelation of an unloving nature at the bottom. It is the intermittent fever which bespeaks unintermittent disease within; the occasional bubble escaping to the surface which betrays some rottenness underneath; a sample of the most hidden products of the soul dropped involuntarily when off one's guard; in a word, the lightning form of a hundred hideous and un-Christian sins. For a want of patience, a want of kindness, a want of generosity, a want of courtesy, a want of unselfishness,

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are all instantaneously symbolized in one flash of evil temper.

Hence it is not enough to deal with the temper. You must go to the root and sweeten the whole nature, and then ill temper will die away of itself. Souls are made sweet not by taking the acid fluids out, but by putting something in—a great love, a new Spirit, the Spirit of Christ. Christ, the Spirit of Christ, interpenetrating ours, sweetens, purifies, transforms all. This only can eradicate what is wrong, work a chemical change, renovate and regenerate and rehabilitate the inner man. Will power does not change men; time does not change men; Christ does. Therefore, "Let that mind be in you which was also in Christ Jesus." Some of us have not much time to lose. Remember, once more, that this is a matter of life or death. I cannot help speaking urgently, for myself, for yourselves. "Whoso shall offend one of these little ones, which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." That is to say, it is the deliberate verdict of the Lord Jesus that it is better not to live than not to love. *It is better not to live than not to love.*

Guilelessness and *Sincerity* may be dismissed almost with a word. Guilelessness is the grace for suspicious people. And the possession of it is the great secret of personal influence. You will find, if you think for a moment, that people who influence you are people who believe in you. In an atmosphere of suspicion men shrivel up; but in that atmosphere they expand, and find encouragement and educative fellowship. It is a wonderful thing that here and there in this hard, uncharitable world there should still be left a few rare souls who think no evil. This is the great unworldliness. Love "thinketh no evil," imputes no motive, sees only the bright side, puts the best construction on every action. What a delightful state of mind to live in! What a stimulus and benediction even to meet with it for one day! To be trusted is to be saved. And if we try to influence or elevate others, we shall soon see that success is in proportion to *their* belief of *our* belief *in them*. For the respect of

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another is the first restoration of the self-respect a man has lost; our ideal of what he is, becomes to him the hope and pattern of what he may become.

And then love is sincere—wears no mask. "Rejoiceth not in iniquity, but rejoiceth in the truth." I have called this *Sincerity* from the words rendered in the Authorized Version by "rejoiceth in the truth." And certainly were this the real translation, nothing could be more just. For he who loves will love Truth not less than men. He will rejoice in the Truth—rejoice not in what he has been taught to believe; not in this church's doctrine or in that; not in this ism or in that ism, but "in *the Truth.*" He will accept only what is real; he will strive to get at facts; he will search for *Truth* with a humble and unbiased mind, and cherish whatever he finds at any sacrifice. But the more literal translation of the Revised Version calls for just such a sacrifice for Truth's sake here. For what Paul really meant is, as we there read, "Rejoiceth not in unrighteousness, but rejoiceth with the truth," a quality which probably no one English word—and certainly not *Sincerity*—adequately defines. It includes, perhaps more strictly, the self-restraint which refuses to make capital out of others' faults; the charity which delights not in exposing the weakness of others, but "covereth all things"; the sincerity of purpose which endeavors to see things as they are, and rejoices to find them better than suspicion feared or calumny denounced.—*Henry Drummond, in "Love: The Supreme Gift."*

Character building depends altogether upon the *grit* we have back of us on which to build. Wonderful what an amount we have when we bring it to the front! I know one who brought this same power forth and it saved her life. She found out her husband did not care whether she lived or died, and she proved the Power and lived. All want to learn how to build a true character, and then go to work and build. Emerson says: "A character is like an acrostic or Alexandrian stanza—read it forward, backward or across, it spells the same thing." And it is the way

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one's character must spell on all sides. So in the dealing, whether it is a note, or a promise to pay; or a deal of five dollars or five thousand, it spells just the same. A promise to pay is a promise to yourself; see that you fulfill it. We can only build a true character by living the Christ life. Let our silent word be strong, full of power and to the point. Heed the silent monitor, the mystic that is ever building the within. Then Christ's words will not be taken as a theory only, but a practical truth that all can live. Theory has filled graves, insane asylums and penitentiaries. When the world wakes up and does away with theory, and puts in its place *practice*, these places will not exist, for the demand will have ceased for them.—*Flora P. Howard, in "Idols Dethroned."*

SCIENCE AND MIND

The intimate and direct relation of the sciences to the study of the mind must be obvious to any one who will reflect upon this aspect of the subject. In like manner the arts represent what the mind has done in applying knowledge to human uses. It is not enough to discover by means of the intellect a new truth; it is not even enough to feel the beauty and possible utility of such a discovery; the mental process is not completed until that truth which you know, and that beauty which you feel have been rendered concrete and available for human uses by conation, or by that act or series of acts which applies this knowledge and feeling to the good of the human race. The industrial and fine arts represent the utilitarian and æsthetic deeds of the mind and the methods by which the mind applies knowledge and feeling. In the practical study of these arts we come in closest and completest touch with the mind's modes of working. The sciences and arts are, therefore, from this point of view, properly subdivisions of the science of psychology.

If it is the mind that creates and discovers every science and art, and if it is in the mind alone which can supply such knowledge to an amelioration of the conditions of life;

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if it is the mind that builds every house, writes every book, and paints every picture; if it is the mind that suffers and enjoys; then it follows that a knowledge of how to regulate the functions of the mind so as to achieve results more economical and more truthful, will rank first in importance in the knowledge to which the human race has been paying attention.

* * * *

My plea is for the study of the sciences according to this method, so that by basing our mental operations upon verified truth, without an admixture of speculation, we may the more certainly achieve more and more truth. And it is in the Religion of Truth that I have perfect confidence; I have but little confidence in theory and speculation and philosophy. Generally their postulates have been wholly or partly wrong. But truth itself would be of no value were it not for the mind which may learn to apply this truth. Hence, progress resolves itself into a question of the amount of mind which we have and into ways of using the mind. Psychology has pointed out the feasibility of an art of promoting and regulating the use of the mind in discovery, in invention, and in right living, and in the development of this art, which I have called Psychurgy, shows that we can systematize the hitherto undirected mental functions of talent and genius, and reduce to scientific rule the haphazard efforts of the mind in discovering Truth. Investigators and thinkers have hitherto violated almost every bodily, environmental and psychological condition conducive to the best mental functioning, and for some unaccountable reason the human race has studied almost every subject except how best to use that mind which makes all such studies possible. There is a correct way of acquiring scientific data; there is a correct way of regulating bodily and environmental conditions so as to conserve organic energy and promote mental functioning; and the development of such an art of Mentation is destined to exert an important influence upon any individual life and through that upon the life of the race.

You did not create your own consciousness; you did

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not form the nature and capacities of your own mind; it had its own immanent nature when you first became aware of consciousness, and out of it has grown the total sum of your experiences and possibilities. The wonder of consciousness taking place within us according to its own cosmical nature, may well profoundly amaze and astound us. It is an ever-present mystery and wonder towards which our aspirations may lead us to an increasing knowledge, not only of the mind, but of the things in the presence of which it exists.

I regard Mind with as much reverence as I have ever regarded the infinite Cosmic Universe out of which all mind is born. With overwhelming awe I meditate upon the star-studded expanse, with systems of worlds floating therein, and doubtless filled with life—systems of worlds that in presence of Eternity come and go like bubbles upon the stream, but it is with still deeper awe and reverence that I turn to that Awareness in me which is conscious of every passing conscious state; which observes critically, and with absolute justice, the phenomena of mind as they are imperfectly and partially exhibited to me in my consciousness; and I feel that if there be an intelligent purpose or Consciousness at the head of that which has eternally filled unlimited space, then to the extent that I learn the truth about mind, to that extent I become acquainted with the power that is regnant in nature. Whatever of purpose or plan there is in the whole or in any part of the universe, must be due to mind, and whatever you and I may achieve for self or others must be due to the activity of the mind functioning in us; and this mind which takes place in us, and of which we become aware, is as much a cosmical process as is the flow of the tides or the evolution of the universe. A knowledge of your own mind and how best to use it is your only possible guide, for what can never come to your consciousness can never be a part of you or for you. Mind is the path to the goal of all possibilities. This is the age of the apotheosis of Mind.—*Prof. Elmer Gates, in "The Mind and the Brain."*

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NOTES FROM THE FIELD

JENNIE H. CROFT

Mrs. Fred E. Smith, of Hammond, Ind., will be very glad to welcome at her home, 164 Plummer Ave., any members of the Unity Society who may be passing through her city. Mutual benefit will be derived from these meetings.

Under the leadership of Miss Lelia Simon, the New Thought Temple of Cincinnati, Ohio, is growing rapidly. Sunday morning services are held regularly at 25 East 18th Avenue, and the attendance is taxing the rooms to their fullest capacity.

Writing from London Dr. Julia Seton Sears reports that the work there is very active, demanding her full time. The season of The New Thought school closes July 8th.

E. C. Roberts, of Piedmont, Mo., has a flourishing young Center which holds meetings every Tuesday evening. UNITY subscribers and friends of Truth should rally to these meetings and increase the good work so well begun.

Mrs. Jennie H. Croft, who has been connected with our Society for a number of years as Librarian and Associate Editor of the UNITY magazine, is to be in Los Angeles, Cal., during the New Thought Convention, June 25th to 30th, at which time she will teach a course of lessons in Practical Christianity. Mrs. Croft will remain in California for the greater part of July in the interests of Unity work and will respond to calls for lessons, lectures or to organize Unity Centers. On the return journey different towns in Colorado will be visited for the same purpose. If Mrs. Croft's services are desired, write to Unity headquarters in Kansas City and arrangements may be made.

Mrs. Mary H. Margeson, leader of the Unity Center in Springfield, Mass., gives the following report of the work there: "We opened our rooms last October with an attendance of eight persons at the first meeting, including my sister and myself. Have had regular meetings ever since, and the number attending has increased gradually until now there are thirty people interested. The meetings are enjoyed by all and a healing service is held for those wishing help. We have a small lot of books to loan, and sell all that are called for. We feel that the Lord is with us, guiding and blessing our work."

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Gertrude B. Davenport, Box 635, Miami, Fla., requests all UNITY subscribers and friends in or near Miami to send her names and addresses so that arrangements may be made for regular meetings.

Mrs. Keith S. McClintock, one of the local healers at Unity headquarters in Kansas City, will spend the summer in California, leaving about the middle of June.

Mrs. Anna H. Ray, of Minneapolis, formerly connected with Unity Society in Kansas City as local healer, will return to this Center for the summer months. This will be good news to her many friends in the Society and in the city.

Rev. Lucy C. McGee, Ph. M., minister of the Church of the Higher Life, Boston, Mass., is teaching large classes for beginners, also for advanced students. Her message is always from the Absolute. The healing service, given each third Sunday of the month, gives evidence of the healing power.

The Self-Help Club of Vancouver, B. C., which was organized by Mrs. Margaret Wood, is now under the charge of Mrs. J. B. Ingersoll, who has been acting as secretary-treasurer for the Club. The Club is gaining in membership and the meetings are enjoyed.

Mrs. M. S. Robinson, 120 Stanwood St., Dorchester, Mass., would be pleased to have UNITY subscribers and friends in Dorchester call upon her, or send their address, that arrangements may be made for a Unity Class.

A new monthly periodical makes its bow to the public from Berkeley, Cal. *The Emmanuel Press*, the Magazine of the Emmanuel Institute of Health, is the full title, and Rev. Thomas Parker Boyd is the editor. Rev. Boyd is a clergyman of the Episcopal Church, and his purpose is to create literature devoted to health from the standpoint of the church as well as that of modern science. Price, $1 a year.

The New Thought News is the title of a weekly paper which has recently been ushered into the world of New Thought literature. It is a bright, newsy paper, published especially at the present time as an organ of publicity for the Convention of the National New Thought Alliance which is to be held in Los Angeles, Cal., June 25 to 30. The paper is to be continued permanently, and we bespeak for it the abundant success which it so well merits. John Milton Scott is editor. Price, $2 a year.

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When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Change of address should reach us by the 5th of the month.

NOTICE TO SUBSCRIBERS

Owing to the fact that we have so many names on the UNITY mailing list, it becomes necessary to ask subscribers making a change of residence to notify us so that we may receive the notice by the 5th of the month. Thus, if you change your address or expect to change it before the 20th of July, you should send us the notice of change by July 5th in order that you may not miss your July UNITY. We will greatly appreciate the careful co-operation of all UNITY subscribers in this matter.

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IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of July, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

Unity publications are on sale at the following places:

Alameda, Cal.: Home of Truth, cor. Grand St. and Alameda Ave.

Boston: The Metaphysical Club, 30 Huntington Ave.; Mrs. Alice T. Homer, 12 Albemarle Chambers, Albemarle St.; Miss Leonora I. Joslyn, 616 Blake Bldg., 59 Temple Place.

Chicago, Ill.: The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St

Denver, Colo.: College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.

Detroit, Mich.: New Thought Alliance, 318 Woodward Ave.

Duluth, Minn.: New Thought Center, 1419 E. 3d St.

London, Eng.: Power Book Co., 29 Ludgate Hill, London, E. C.; Higher Thought Center, 10 Chenistor Gardens, W.

Los Angeles, Cal.: Home of Truth, 802 S. Union Ave.; Metaphysical Library, 611 Grant Bldg.; Whalan's News Agency, 233 S. Spring St.

Louisville, Ky.: Kaufman-Straus Co., 5th Ave.

New York City: Brentano's, 5th Ave. and 27th St.; Roger Bros., 429 6th Ave.; Unity Society of Practical Christianity, 305 Madison Ave.

Oakland, Cal.: Rest Reading Rooms and Home, 719 Fourteenth St.

Philadelphia, Pa.: Unity Center, Presser Bldg., 1714 Chestnut St., rooms 408-410.

Portland, Oreg.: Jones's Book Store, 284 Oak St.

Sacramento, Cal.: Home of Truth, 1235 I St.

San Diego, Cal.: House of Blessing, 2109 Second St.

San Francisco, Cal.: Home of Truth, 1109 Franklin St.; Home of Truth, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter.

San Jose, Cal.: Home of Truth, 144 North 5th St.

St. Louis, Mo.: H. H. Schroeder, 3557 Crittenden St.

St. Paul, Minn.: W. L. Beekman, 55 East 5th St.

Tacoma, Wash.: Clyde A. Bell, 1401 Reality Bldg.

Washington, D. C.: Woodward & Lothrop, 10th, 11th, and F Sts., N. W.; Unity Truth Center, The Brighton, 2123 California St.

Campbelltown, New South Wales, Australia: H. P. L. Cardew.

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TO ALL CORRESPONDENTS

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there are orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all these departments; mail for all should be addressed to Unity Building, 913 Tracy Avenue, Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, *giving your name and address in each case*, we can sort them out when they come, and pass them around where they belong. There will then be no confusion, and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

CORRESPONDENCE SCHOOL

New South Wales, Australia—Lesson One is a clear and solid exposition of the Truth, and I have been helped in its study. My desire is not only to know the Truth intellectually, but that my spiritual understanding may be quickened and the Truth become more luminous.—*L. T.*

Boulder, Colo.—Today I am returning Lesson One. I understand now as never before what God is. I have been studying for years, without having a sure foundation. I am eager to go on with your line of isntruction. My feeling of thankfulness is beyond words to express.—*A. B. M.*

Galliopolis, Ohio.—Inclosed find answers to the sixth lesson. The more it is studied the more one sees clearly what part each individual must have in order to manifest the Divine attributes, or to manifest his inheritance. I am very grateful that I have the opportunity of being a part of the Correspondence School.—*D. L. F.*

Shakopee, Minn.—I am sending in herewith my version of Lesson Three, which I have studied and written in a state of exalted joy. It is all so beautiful, clear and helpful!—*E. E. E.*

Dear Friends—Have just finished and am sending you Lesson Four. Have been greatly blessed in the study of this lesson, God has been revealing himself as never before. It is with reverence, wonder and a feeling of great gratitude that I realize what I really am in God's sight; what the finished work of Christ means to us; what a beautiful gift life is to us. Oh, the joy of learning what true life is!—*J. M. A.*

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Huntington, W. Va.—I am sending you Lesson One, written out as I understand it. This lesson has thrown light upon some points I did not understand, and I am eager to go on with the study.—*N. A. K.*

THE SOCIETY OF SILENT UNITY CONDUCTS A MEETING

All who are interested in the work of the Society of Silent Unity at Kansas City will be glad to know that the workers in this healing society conducted one of the Sunday evening meetings in Unity Auditorium. The twenty-five workers sat on the platform during the evening, while twelve of their number made short talks. The talks were interspersed with songs.

A full report of the meeting was published in *Weekly Unity* of Wednesday, May 8th. We have a number of copies of this issue on hand which we will send to any address for two cents each.

The names of the addresses and speakers are as follows: "Let Your Light Shine," by Florence M. Harling; "The Power of the Word," by Mary B. Cassell; "The Divine Will in Man," by Celia Lieb; "Faith," by Julia Davis; "Perseverance," by Gladys Davis; "Healing of the Eye," by Louisa M. Hendrickson; "The Kingdom of God," by Mrs. M. A. Crocker; "The Healing Word," by Cora Dedrick; "The Power of Prayer," by P. J. Tallman; "The Tongue of the Wise Is Health," by J. R. Rude; "The Christ Within," by H. M. C. Schoepf; "Jesus," by Edna L. Carter.

Weekly Unity contains every week reports of some of the meetings at Unity, besides many helpful articles and suggestions. It is just the metaphysical paper for the busy man or woman, as its articles and thoughts are concise and to the point. The subscription price is $1 a year.

Address Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

TO THE GLORY OF GOD

"Eating and drinking to the glory of God," is eating and drinking to your own true glory and good health. The first mistaken thought in the race manifested itself in wrong eating; wrong eating and drinking have been closely associated with wrong thinking ever since. True wisdom manifests itself in right eating and drinking as well as in other action. Common objections and important questions on this subject are answered in the 32-page booklet entitled "Eating and Drinking to the Glory of God." It is good for missionary work. Prices: single copy, bound in special paper cover, 10 cents; in neat tract form, envelope size, single copy 5 cents; a special price of six copies for 10 cents is now given where the tract is desired for free distribution. Address Unity Tract Society, 913 Tracy Avenue, Kansas City, Mo.

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A WEEKLY HELPER

Weekly Unity is mailed from Unity office on Wednesday of each week. Its copies go to all parts of the United States and to many foreign countries. The subscription list is growing rapidly, because people find it helpful and good to have a weekly reminder of their greater possibilities through the use of the higher law.

The following testimonials are among the thousands that have been received at this office:

Tekoa, Wash.—I surely get more from the *Weekly Unity* than any other weekly we ever received. "Things to Be Remembered" and "A Daily Word" are so good to glance at and keep in the mind when time for reading and study of the deeper articles is not at hand.—*Mrs. S. A. P.*

Buffalo, N. Y.—I send you the dollar in payment for the *Weekly Unity*, and wish to tell you how much pleasure and profit I receive from it. It seems as though each number is better than the last and is worthy of many readings.—*A. E. L.*

Chicago, Ill.—Inclosed find one dollar in payment for *Weekly Unity*, which I read and read again, ever finding new help and strength in its pages. The Prosperity Bank has been a great help to me in keeping my mind filled with the abundance of God. I sent this dollar most gladly.—*Mrs. J. R.*

Los Angeles, Cal.—Inclosed find $1, the contents of my Prosperity Bank, in payment for the *Weekly Unity*. I could not do without *Weekly Unity*. It's bright, smiling thoughts and suggestions reach me every Monday morning, and brace me nicely for the week's work. After reading it, I take it home and read it to my wife and little ones. Then back to the office and give it to the first depressed or disheartened person whom I meet, and I know it always does them good.—*J. W. W.*

Burlington, Vermont—I have opened my Prosperity Bank, and am inclosing the one dollar. I have enjoyed this little act very much, but the knowledge and pleasure I get from *Weekly Unity* is marvelous. *Weekly Unity* reaches me Saturday night, and I just devour it before going to bed. UNITY magazine is all right, but the *Weekly* is just a little weekly message to us, and while it helps us, far away from you, it keeps us posted on the doings at headquarters. We now have in our home, UNITY, *Weekly Unity* and *Wee Wisdom*, and truly we can say, as of old, "As for me and my house, we will serve the Lord."—*L. A. B.*

St. Louis, Mo.—Inclosed I am sending a dollar bill for *Weekly Unity* in exchange for the ten dimes. It was a very simple way of saving the money, and I must say that I am very happy to think that

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I have subscribed for it, for *Weekly Unity* is so full of sacred meaning that I could not be without it, and I do wish from the bottom of my heart that every one who is seeking the Truth could have it. Mr. Fillmore's Sunday morning talks are so inspiring to Truth students, and also to Truth seekers in general. I am also deeply interested in the "Vegetarian Table" articles which it contains, for we are all strictly vegetarians. I have tried a number of its recipes and find them perfectly delicious. The blessings of God are upon you all, and may you continue in your good and mighty work.—*Mrs. S. T.*

REPORTS FROM SILENT SEVENTY MEMBERS

Pittsburg, Pa.—Literature received; am using it in the wisdom of your directions, to good advantage. This loving service is not new to me. For many years I have made it a rule to make somebody or something happy, each day, by a kind act or word, and when I found Unity advocated the free Christ way, my desire was strong to assist in the work I believed to be right. This is why I became an earnest worker as one of the Silent Seventy.—S. 70-B57.

Louisville, Ky.—Many, many thanks for your kind and instructive letters. Truly one of the greatest blessings that fall upon me is the receiving of yours and Silent Unity's letters. It's like reading the New Testament, and truly the work is wonderful and so uplifting. There is not a moment in my time when I am so happy as when doing the works of the Silent Seventy, and of late there is not a day goes by but I have a chance to put in a few words for God.—S. 70-G56.

Philadelphia, Pa.—It is a great privilege to be one of the Silent Seventy, and I feel my strength-given power from God. It is truly wonderful, and makes life worth living, when you really *know* God and have more than a so-called speaking acquaintance with him.—S. 70-L67.

Elsinore, Cal.—It is astonishing the number of people who are hungry for the Truth. We meet them every day, and sometimes a number in a day.—S. 70-123.

Muncie, Indiana.—Since enrolling my name as a member of the Silent Seventy I am growing in the knowledge and understanding of the Truth, and have faith in the Giver of all Good. My faith looks up to the God of the Universe and to the kingdom of God within. It is my desire to do all I can in this great work to reach and teach souls. I find that nearly every one is ready and glad to accept the literature. I just give it out as I am impressed by the Spirit. I have some tracts left. Will put them out as soon as possible, and will do the best I can.—S. 70-M53.

If you desire to give out Unity literature to your friends and

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others in need of help; if you feel that you want to tell your fellows about this great Truth; if you wish to be a silent but earnest adherent in the Lord's work, the Silent Seventy wants you for a member. There is no obligation on your part except an occasional letter.

Address Secretary of the Silent Seventy, 915 Tracy Ave., Kansas City, Mo.

UNITY

The readers of UNITY are rejoicing in its helpfulness:

Memphis, Mo.—Through UNITY I have learned to live a more useful, happier and better life, and daily the way grows more beautiful and brighter.—*I. W.*

Mosier, Ore.—A few copies of your splendid little magazine, UNITY, have come into my hands and I want to express my appreciation of your beautifully clear and truthful interpretation of the teachings of the Great Master.—*R. S.*

Columbia Falls, Mont.—I am renewing my subscription. I want to send you a few lines to express only a very little part of what I feel in regard to the comfort I derive in reading UNITY, and how much lighter and easier I find my daily occupations. They are no longer worries.—*Mrs. S. L. A.*

Sellwood, Ore.—I have been taking your dear little magazine only a short time, but I never expect to be without it again. I have known of New Thought and read many books and magazines on this, and thought I was getting along as well as I could expect, but I find since reading UNITY that I haven't half understood all there is, and the more I do see in it the more I want and know is for me when I have learned to let it come. When I am discouraged or blue I go to UNITY, and there find a word or few lines that start me right again, but I think some time I can reach the place when there will be perfect, even joyful, sailing all the time.—*Mrs. C. R.*

Ottumwa, Ia.—I have been a subscriber to UNITY for several years, and it has been a wonderful help in every way. When undecided as to what course to pursue I can always settle the question by referring to UNITY. Each number seems better than the preceding one, and as the time for its arrival draws near I find myself looking forward to the reading of its beautiful truths, and have never been disappointed in finding just what I needed to help physically, financially and spiritually.—*Mrs. C. T. S.*

Middletown, Conn.—My study of UNITY magazine has made me very broad-minded because it has proved to me there is only one Mind, and that the cause of everything may be traced to that Mind. UNITY magazine had taught me hundreds of other things in its teachings of Truth. I could not possibly afford to let my subscription run out, and I would gladly send one hundred dollars instead of

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the inclosed. The last number is so full of such rich food (rich in Truth) that I am having a real feast.—*L. T.*

Norwich, Conn.—I miss the testimonials in this month's UNITY. It seems as if half the book was gone. I have told others of them, and sent copies of UNITY to sick and suffering people with the testimonials marked.—*Mrs. J. F.*

Leavenworth, Kan.—I write to tell you that joy and peace have come into my life beyond measure since I took up Unity literature, about four months since. Life seems so much more to me and is so much sweeter. I can hardly wait for my monthly UNITY to arrive. —*Mrs. C. H. D.*

Hudson, N. Y.—I have just begun to take UNITY. It appeals to every fiber of my being. I am certain I will be benefited spiritually, physically and financially.—*Mrs. A. E.*

Toronto, Canada—I wish to acknowledge my gratitude to UNITY for the teaching of Truth. In the March number, "The Likeness of Sinful Flesh," by Edna L. Carter, has been such a help to me, and was and is still such a revelation. Also "Temple Talks," by Charles Fillmore.—*E. R.*

San Diego, Cal.—UNITY has been such a help to me. You may discontinue the treatments, for I feel so much better now and am very grateful for what you have done for me.—*Mrs. M. McD.*

Pittsburg, Pa.—I am so thankful I ever came across your dear little UNITY book which I have been taking for three years. I would not do without it for anything, though I have not the time to devote to it that I would like. I find that reading it does me good.—*Mrs. M. E. E.*

"HAVE YOU READ CHRISTIAN HEALING?"

Under the above head the following notice appeared in the February, 1912, number of UNITY:

"We wish to make a booklet of the best chapter in Mr. Fillmore's book, "Christian Healing." We think you who are readers of the book are the safest judges, and we ask you to tell us which you consider the best chapter and why—that is, give your reasons for your selection. This will be valuable information for us and we will send everyone who selects the chapter we decide to use a free copy of the cloth bound edition of the book, with the author's autograph. These selections must reach us by April 15, 1912."

In response to this request many good letters came. Nearly every chapter had its special friends, but a large majority gave preference to the twelfth lesson, "Love," and we have therefore chosen it for the booklet, and as promised, have sent each one mentioned below a cloth bound copy of the last edition of "Christian Healing":

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Mrs. Aimee A. Ritchie, 1104 Quincy St., Topeka, Kan.
Henry Nieman, 7th and Sunset, San Francisco, Cal.
Rebecca A. Reesman, Omaha, Neb.
Mrs. Marie Taylor, 817 Campbell, Kansas City, Mo.
E. C. Satterthwaite, 616 Birch Bldg., Spokane, Wash.
Anna L. Muzzey, 117 Catalpa St., Joliet, Ill.
Emma Sykes Wright, 192 Third Ave., Grand Rapids, Mich.
Mrs. Alberto De Castro, Malecon 3, Havana, Cuba.
Mrs. J. Virginia Benham, R. F. D. No. 2, Dayton, Tenn.
Mrs. Lily Stack, Haymarket, 6, London, England.
M. Florence Mason, 1465 1st Ave., E. Oakland, Cal.
Mrs. Lizzie Ballard, 18 Jefferson Ave., Brooklyn, N. Y.
Mrs. Jane Allen, 2023 Sargent St., Joplin, Mo.
Mrs. Jas. H. Hill, Olathe, Colo.
Mrs. Fred Showalter, R. R. 1, Millersburg, Ind.
Mrs. Addie S. Landis, 322 Ave. A. East, Hutchinson, Kan.
Mrs. E. W. Allen, 29 W. 82d St., New York, N. Y.
Anna Temple Packer, Berlin Heights, Ohio.
Byron Millet, Olympia, Wash.
Sarah C. Renshaw, 1381 Irving St., Washington, D. C.
Mrs. Lillie Benn, 1981 Indian, Joplin, Mo.
Mrs. A. S. Thompson, Box 777, Turlock, Cal.
Mrs. B. H. Kraft, 3710 Troost Ave., Kansas City, Mo.
Frazure A. Blaine, 520 Ave. A, Miami, Fla.
Lucie A. Evans, 120 Chestnut St., Wyandotte, Mich.
C. F. Ramsay, 1115 Mass. Ave., Cambridge, Mass.
Mrs. E. S. Newton, Cleburne, Texas.
Mrs. L. P. Thomson, 473 Washington St., Brighton, Mass.
Mrs. C. Hill, Sunny Bank, Cyprus Road, Nottingham, England.
Mrs. D. Kempt, 4732 Moran, Devoto, F. C. P., Buenos Aires, Argentine Republic, S. A.
A. M. McMahan, 219 Center St., Bellevue, Ky.
Mrs. Marie L. Couse, 650 West Main St., Ionia, Mich.
Margaret B. Harrington, 911 E. Miller St., Springfield, Ill.
Virginia B. Wilson, Forrest City, Ark.
Mrs. M. L. Fine, Woodward, Okla.
Emma Vickers, Edinburgh House, Ilkley, Yorkshire, England.
Mrs. Louise Stonebraker, Elizabeth, N. J.
Mrs. Almeda Paul, R. D. No. 3, Box 61, Tacoma, Wash.
Mrs. H. E. Kilbury, Boulogne, Fla.
Mrs. C. E. Wheeler, Alamogordo, New Mexico.
Ella A. Steele, Mohawk, N. Y.
Mrs. E. J. Laing, 209 E. Mechanic St., Wapakoneta, Ohio.
Vania Gates, Greenfield, Ind.
Mrs. Betsy Sykes, 108 Hanover St., Fall River, Mass.

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METAPHYSICAL DIRECTORY

CENTERS OF TRUTH, TEACHERS AND HEALERS, BRANCH LIBRARIES

A constant stream of letters is received at Unity Headquarters, asking the addresses of teachers and healers in all parts of the world. To all such a copy of this magazine is sent with this department marked. We have investigated the metaphysical standing of those whose names here appear, and, so far as we can learn, they are teaching and practicing the doctrine of Truth, although they may differ in their presentation of it. We are not to be considered as indorsing all of the methods or teachings advocated by those listed in this Directory. The New Thought is not a theology with a fixed doctrine and a visible head, but on the contrary no one is in authority on the earth. "By their fruits ye shall know them."

That this Directory may be sustained, we will accept free-will offerings from those whose cards are carried regularly. Patrons must request continuance of card every SIX MONTHS *or it will be dropped from the Directory.*

CALIFORNIA

Alameda. Home of Truth, cor., Grand St. and Alameda Ave. Unity literature.

Berkeley. Truth Center, 2073 Allston Way. Services Sunday and Friday evening at 8 o'clock, Mrs. Ida M. Wilson, speaker. Rooms open daily.

Corning. Mrs. Edith J. Wilson. Unity Branch Library.

Fruitvale. Truth Center and Metaphysical Library and Reading Room, 2539 26th Ave. Mrs L. G. Fisk, manager.

Long Beach. Metaphysical Library and Reading Room, 14 American Ave. Mrs. Sarah F. Connley, manager. Absent treatments given.

Los Angeles. Metaphysical Library and Reading Room, 611 Grant Bldg. Unity literature.

Los Angeles. Home of Truth, 802 S. Union Ave. Christian healing and teaching. Spiritual teachers and healers prepared for the ministry. Sunday morning services in Blanchard Bldg.

Los Angeles. Henry H. and Emma L. Benson, 1327 West 11th St., Rosemont Apts. Teachers of the New Psychology and practitioners of Christian healing.

Napa. Mrs. Ralph E. Wilson, 716 Oak St. Practical Christian healing and teaching. Unity Branch Library.

Oakland. Rest Reading Rooms and Home, 719 14th St. Mrs. Helen E. Close, Miss Ida B. Elliott, managers. New Thought literature and circulating library.

Pasadena. Mrs. S. Millsaps, 253 S. Mentor Ave., teacher and healer.

Sacramento. Home of Truth, 1235 I St. Unity literature.

San Diego. House of Blessing, 2109 2d St., cor. Hawthorne. Sunday services 11 a. m.; Wednesday, 10:15 a. m.; Friday, 8 p. m. Myra G. Frenyear, ministrant. Unity literature.

San Francisco. Home of Truth, 1109 Franklin St., near Geary. Christian teaching and healing. Unity literature.

San Francisco. Mrs. S. E. Davies, Hotel Nevada, Room 21, 825

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Van Ness Ave. Healing daily except Sundays. Hours: 10 a. m. to 4 p. m., and by appointment. Free-will offerings.

San Francisco. Home of Truth, 3099 California St. Christian teaching and healing. Unity literature.

San Francisco. Downtown Truth Center, Rooms 617-18 Shreve Bldg. Phone, Kearney 2929. Class daily 12:15 p. m. Mrs Elsie Noonan Randall in charge.

San Francisco. Mission Center of Truth. Sunday services, 2476 Mission St., at 11 a. m. Healing meeting, 1132 Shotwell St., at 2:15. Mrs. Clara Shipman, teacher and healer. Unity literature.

San Jose. Home of Truth, 144 N. 5th St. Unity literature.

San Jose. Mrs. Jessie Juliet Knox, 475 N. 5th St., teacher and healer. Unity Branch Library. Class Tuesday afternoon.

Santa Cruz. Center of Practical Christianity. Meetings every Thursday at 2:30 p. m., at 89 Walnut Ave.; Monday evening at Congregational Church.

Sierra Madre. Home of Truth, 493 Auburn Ave., Harriet C. Hamor and Alida S. Hamor in charge. Sunday service at 3:30; Bible Lessons Wednesday at 3 p. m., and Healing meeting Friday at 8 p. m.

Vallejo. Unity Branch Library. Francis J. Babcock, 803 Capitol St.

COLORADO

Aspen. Unity Branch Library. Mrs. M. L. Ross.

Delta. Unity Branch Library and Truth Center, 219 E. 3d St. Mrs. O. E. Moine in charge.

Denver. College of Divine Science, 730 17th Ave. Unity literature.

Denver. Second Divine Science Church, 3929 W. 38th Ave., Rev. Charles Edgar Prather, pastor. The usual church services.

Denver. Edith Marie Raymond, practical lessons in happiness and Success. Circulating Library. Helpful books for every reader for sale. 302 22d St., cor. Court Pl.

Pueblo. The Truth Center of Christian Living and Healing, 108 W. 10th St. Unity literature.

Victor. Unity Branch Library. Mrs. J. F. Zell, Gold Coin Bldg.

CONNECTICUT

Norwich. Unity Branch Library, 53 Maple St. Mrs. E. E. Taber, librarian. Wednesdays 2 to 6, Room 15 Alice Bldg.

DISTRICT OF COLUMBIA

Washington. Mrs. Sarah A. Clemons, The Albemarle, 17th and T Sts. Teacher and healer.

Washington. New Thought Center, "The Cecil," Apt. 405, cor. 15th and L Sts. Mrs. Florence Willard Day, teacher and healer. Absent treatments and lessons by correspondence.

Washington. Unity Truth Center, The Brighton, 2123 California St. Mrs. Eva B. Williams, teacher and healer. Metaphysical literature.

FLORIDA

Merritt, Indian River. Unity Branch Library. Miss Julia P. Hascall.

GEORGIA

Atlanta. The Atlanta Psychological Society, Carnegie Library, Carnegie Way. Mrs. Rose Ashby, president. Meeetings Sunday at 3:30 p. m.

Atlanta. Mrs. Mathilda Hoehn Tyner, 409 "The Grand." Healing and instruction; also by correspondence.

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HAWAII

Honolulu. Home of Truth and Metaphysical Library, 1220 Kapiolani St., near Beretania Ave. Mrs. M. M. Hunter-Jones and Rev. George L. Weaver, teachers and healers. Absent healing, and lessons by mail. Telephone 3923. Sunday service, 11 a. m.; Monday, 8 p. m.; Thursday, 8 p. m., at the "Home." Sunday evening service, 7:45, Kilohana Art League.

ILLINOIS

Belleville. Mrs. Ida Welsh, 12 S. Lincoln St., teacher and healer. Unity literature.

Belleville. First Society of Practical Christianity (Divine Science) meets second and forth Sundays of each month at 10:15 a. m., at 8 North Jackson St. Miss Emma Stolberg, leader.

Chicago. Chicago Fellowship services Sunday at 11 a. m. in Whitney Opera House. Benjamin Fay Mills, minister.

Chicago. Exodus Home School, Suite 31, Oakland Music Hall, cor. 40th St. and Cottage Grove Ave. Science of Being principles taught. Sunday services 10:45 a. m.

Chicago. Mrs. S. A. McMahon, 1714 Sunnyside Ave., healing and instruction from 9 a. m. till 4 p. m., except Sundays; also by correspondence. Will teach classes in Chicago suburbs. Phone 370 Ravenswood, or write.

Chicago. The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St. Harriet W. Coolidge, healer and teacher of the principles of spiritual law. Noon meeetings daily, from 12 to 1 o'clock. Unity publications. Phone, Central 4252.

Chicago. Unity Society of Chicago, 204 Le Moyne Bldg., 27 East Randolph St., Mr. and Mrs. Le Roy Moore, teachers and healers, in charge. Sunday service at 11 a. m., hall 912, Masonic Temple.

Chicago. Mrs. Anna Hutton, 2973 Prairie Ave. Instruction by correspondence, and absent treatments given for health, happiness, and prosperity. Interviews by appointment.

Chicago. Mary Brewerton de Witt, 6102 Greenwood Ave., South. Lessons by correspondence. Library and Reading Room.

Waukegan. Dr. Robert H. T. and Mathilda Nesbitt, teachers in the true way of living, 202 Gillette Ave. Study class every Wednesday at 2:30 p. m. Sunday song service 7: 30 p. m. Unity literature.

INDIANA

Elkhart. Students of Practical Christianity meet every Wednesday at 2:30 p. m., at 216 4th St., Mrs. S. M. Mears, leader. Library and free literature. Free-will offerings received for healing services.

IOWA

Leon. Route No. 1. Clara C. Albaugh, teacher and healer.

Rolfe. Unity Branch Library. Mrs. W. P. Wheeler.

KENTUCKY

Bellevue. Unity Branch Library. Mrs. A. M. McMahon, 219 Center St.

MASSACHUSETTS

Agawam. Mrs. S. Emily Biglow, teacher and healer. Unity literature.

Boston. The Metaphysical Club, 30 Huntington Ave. Reading rooms and many helpful meetings free to all. Unity literature.

Boston. R. C. Douglass, teacher and healer, 687 Boylston St.

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Boston. The Church of the Higher Life, Metaphysical Hall, 30 Huntington Ave. Teaching, healing, worship. Rev. Lucy C. McGee, minister.

Lynn. Mrs. Sarah F. Meader, metaphysician, No. 10 Kenwood Terrace. Teacher and healer; absent treatments. Free class for metaphysical study every Thursday, 3 p. m., at New Thought rooms, Lee Hall. Correspondence solicited.

Malden. Mrs. Alice T. Homer, 79 Mountain Ave. Teacher and healer. Unity literature.

Springfield. Unity Center, 356 Main St., room 403 Besse System Bldg. Mrs. Mary Margeson in charge. Unity literature.

MICHIGAN

Detroit. Mrs. Ellen L. Frenyear, 491 Mont Clair Ave., teacher and healer.

Detroit. New Thought Alliance, 318 Woodward Ave. Unity literature on sale.

Grand Rapids. Unity Center, 32 North Ave., Mrs Brink, leader. Meetings every Wednesday at 2 p. m.

Kalamzoo. Home of Truth, 211 W. Dutton St., Mrs. A. C. Dillingham and Miss Amy L. Moffett in charge. Meetings every Wednesday at 3 p. m. Reading room open Thursdays from 3 to 4 p. m. Calls through correspondence. Unity Branch Libaray.

MINNESOTA

Duluth. New Thought Center, 1419 E. 3d St. Harriet R. Kraemer, leader. Headquarters for Unity literature.

MISSOURI

Kansas City. Mrs. Keith S. McClintock, teacher and healer, 913 Tracy Ave.

Kansas City. Mrs. Lizzie C. Head, 4021 Holmes St. Healing, present or absent.

Kansas City. Frances B. Rudesill, 913 Tracy Ave. Christian healer and teacher of the science of life.

Kansas City. Mrs. Charity Greenwood, 2404a E. 12th St. Bell Phone, East 4719. Absent or present treatments.

Kansas City. A. P. W. Barton and C. Josephine Barton, 3332 Troost Ave. The Life Home School of Applied Metaphysics. Lessons and healing; mail course a specialty. Write for particulars.

Kansas City. Dr. R. A. Williams, metaphysician, 913 Tracy Ave. Present and absent treatments. Obstetrical cases taken.

St. Louis. Mrs. J. C. Appel, Henneman Hall, 3723 Olive St. Lectures every Sunday at 10:40 a. m., and the last Thursday of each month at 8 p. m.

St. Louis. Society of Practical Christianity, S. E. cor. 18th and Pestalozzi Sts. H. H. Schroeder, 3537 Crittenden St., pastor. Services every Sunday at 11 a. m., and every first and third Tuesday at 8 p. m. (English); every Sunday at 3 p. m. and every second and fourth Thursday at 8 p. m. (German). Sunday school at 9:30 a. m. (English).

St. Louis. The St Louis New Thought League, headquarters 509 N. Newstead Ave., the Alexandria Bldg. Rooms open daily; Divine Science services Sundays at 11 a. m. Miss Harriet C. Hulick, manager.

St. Louis. The Universal Fellowship of Practical Christianity, Asso-

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ciation Hall, 2620 Thurst Ave., Walnut Park. Alfred Thompson, pastor. S. S. 2 p. m. Sermon 3 p. m.

Trenton. Unity Branch Library. Miss Edna Beals, 2020 Trenton Ave.

NEW JERSEY

East Orange. Unity Society of Practical Christianity, 160 S. Arlington Ave., Mrs. Ella F. Richards, leader. Unity literature.

NEW YORK

Buffalo. Mrs. Candis J. Hall, 528 Delaware Ave., metaphysician. Hours, 11 a. m. to 1 p. m. Phone, Tupper 1071 West.

Hamburg. Unity Branch Library. Mrs. Frank H. Grove, librarian.

Mamaroneck. Mrs. Amanda E. Hobbs, 1 Tenny Ave. Phone Call 384. Present or absent treatments for health, happiness, or prosperity. Unity Branch Library.

New York City. Miss Edith A. Martin, 325 West 82d St., teacher and healer.

New York City. Mrs. Marcia Speirs, practitioner and teacher. At Unity Society, 305 Madison Ave., Wednesdays and Fridays, from 1 to 5 p. m.; other days at 220 West 107th St. Phone, Riverside 3117.

New York City. Unity Society of Practical Christianity, 305 Madison Ave. Mrs. Sophia Van Marter, in charge.

New York City. Walter Weston, metaphysician, Prince George Hotel, Thursdays, Fridays, and Saturdays.

New York City. Mrs. Gertrude L. Rutter, 322 Fifth Ave., teacher and counselor by appointment.

New York City. Lydia A. Duncan, 47 W. 72d St. The author of "The One-treatment Cure and Instantaneous Healing." Lessons by correspondence in healing and the reading of the book of Revelations.

OHIO

Cincinnati. New Thought Temple, 25 E. 8th Ave. Ethical school, 10 a. m.; service and lecture 11 a. m. every Sunday.

Toledo. Unity Branch Library. Mrs. G. B. Shultz, 5 16th St.

Columbus. The Columbus Psychological Society, Robert Bryan Harrison, president and teacher. Conducts free School of Health every Sunday afternoon at 3 o'clock, at 19 S. 4th St.

OKLAHOMA

Ardmore. Unity Branch Library, 1229 McLish Ave. Mrs. Carrie B. McLaren. librarian.

Oklahoma City. Unity Branch Library, 317 Culbertson St. Miss Virginia Graves, librarian.

OREGON

Medford. Unity Branch Library, 132 N. Ivy St. Mrs. Frank G. Andrews, librarian.

Portland. Divine Truth Center, 65 Selling Hirsh Bldg., 386½ Washington St. Rev. Thaddeus M. Minard, healer and teacher. Services Sunday 11 a. m.; also Thursday 8 p. m. Absent papatients taken. Office hours 9:30 a. m. to 5 p. m.

Portland. Temple of Truth, 516 Eiler Bldg., 7th and Alder Sts. Perry Joseph Green, minister. Sunday service 8 p. m. Class Tuesday, 8 p. m. Rooms open daily 1:30 to 5 p. m.

PENNSYLVANIA

Darby. Mrs. J. G. Anderson, 1007 Ridge Ave. New Thought teacher and healer. Present or absent treatments.

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Philadelphia. Unity Center, Presser Bldg., 1714 Chestnut St., rooms 408-410. Open daily. Sunday services at 4 p. m. at Miss Morris's studio, same building.

Philadelphia. Walter Weston, metaphysician. Rooms 408-410 Presser Bldg., 1714 Chestnut St., Mondays, Tuesdays, and Wednesdays.

Pittsburg. Modern Mental Science, classes and individual lessons. 403 Winebiddle Ave. Mrs. C. B. McLean, teacher. Reading room and free library. Unity literature.

TEXAS

Austin. Unity Branch Library. Nell C. Johnson, 1607 Alamo St. New Thought teacher and healer. Correspondence solicited.

El Paso. Unity Society of Practical Christianity, 401 Fremont Ave., Mrs. C. F. Elliott in charge. Meetings every Tuesday and Friday evening.

San Angelo. Unity Truth Center, 819 S. Houston St., P. O. Box 524, Mrs. Walter Alexander, leader. Sunday morning services, Wednesday afternoon meeting.

WASHINGTON

Seattle. Home of Light, 624 12th Ave., North. Mrs. Pearl R. Morrison in charge.

Seattle. Divine Science Reading Rooms, 516-18 Crary Bldg. Agnes J. Galer, teacher and healer. Unity literature.

Seattle. Unity Society of Practical Christianity, 246 Arcade Annex. Miss S. Louise Foulkes in charge. Meetings daily (except Sunday) 12:15; Sunday, 3 p. m. and 8 p. m.; Wednesday, 8 p. m.; Saturday, 2:30 p. m., Prosperity Class. Unity literature.

Seattle. Miss S. Louise Foulkes, teacher and healer, 209 The Normandie. Telephone, Main 7600.

Seattle. Dr. B. von S. Higgins, Divine Science healer and teacher. The Washington Apts., 1924 2d Ave.

Spokane. Divine Science Church, cor. 5th and Howard Sts. Rev. Albert C. Grier, pastor. Services Sunday at 11 a. m. and 7:30 p. m.; Unity Circle Tuesday at 2 p. m.; midweek meeting Thursday, 8 p. m.

BRITISH COLUMBIA

Vancouver. Truth Students' Meetings and Unity Branch Library. 412 Keith Road, East. Mrs. Emma K. Gallagher, Box 4523, North Vancouver, in charge.

Vancouver. Star Self-Help Club, 504 Washington Court, Margaret Wood, president. New Thought exponent and teacher of health. Hours 10 to 4. Unity literature.

ONTARIO

Oshawa. Unity Branch Library conducted by mail. Ethel B. Kingdon, librarian.

FOREIGN

Australia, Melbourne, Victoria. New Thought Club, Bourke and Willis Chambers, 145 Collins St. Emilie Hulett, manager.

Australia, Sydney, New South Wales. New Thought Church, 56 Hunter St. Pastor, Rev. Dr. Adams, M. A., LL. D. Services every Sunday and Wednesday evening.

England, London, W. Higher Thought Center, 10 Cheniston Gardens. Unity literature.

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England, London, E. C. The Society of the Students of New Life. A reading course of instruction instituted by the Power Book Co., 29 Ludgate Hill.

France, Paris. Higher Thought Center, 119 rue de la Tour. Miss L. B. Dove in charge. Meetings every Wednesday afternoon.

W. Australia, Perth. The Truth Center, Literary Institute Bldg. Sister Veni Cooper-Mathieson, metaphysician, healer, teacher, lecturer, and leader of "the Truth-Seekers."

Reading, Pa.—I cannot express the wonderful blessing and inspiration the little book, "Life Demonstrated," has been to me. It seems such a great treasure to me that I feel I must share it with all my friends who are ready to receive its glorious message.—*H. B. Y.*

Haymarket, Eng.—I am again writing to thank you for another good letter, and for the help it has brought. I have received the *Weekly Unity*. It does seem as though every scrap of paper that comes from the Unity Society is charged and freighted with a powerful message.—*M. H. C.*

Idaho Springs, Colo.—"Things to Be Remembered" in *Weekly Unity* always seem to do me so much good.—*Mrs. F. C.*

Carbondale, Pa.—The little magazine, UNITY, I enjoy to the fullest. I particularly enjoy the Bible Lessons, and am learning to interpret spiritually much that used to be a mystery to me in the Bible.—*O. H. H.*

Jamestown, N. Y.—You have helped me so much that I want to send you the names of some of my friends. Please send them some literature. I am quite sure they will write you after they have read it. —*G. U. D.*

Casper, Wyo.—I live out in the country and do not see anyone once in a month, so I cannot talk about you and ask people to subscribe for your magazine, but I am writing to ever so many and hope they will subscribe for it. I think UNITY is grand, and no one can read it without being the better.—*Mrs. R. H.*

NOTICE

Several subscribers in New England have recently written us that they have given money to a young Jew calling himself A. J. Rubin and claiming to be a representative of the Unity Society. We do not know Mr. Rubin, and he does not represent Unity. We think he is the same man who, under a different name, passed through here several years ago from San Francisco, and afterward got money from a number of our friends in the East under similar representations.

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A PRACTICAL LESSON IN PROSPERITY DEMONSTRATION

YOU may save $2 in a Prosperity Bank, depositing 10 cents at a time while repeating a Prosperity statement, and by so doing send UNITY to three of your friends for one year.

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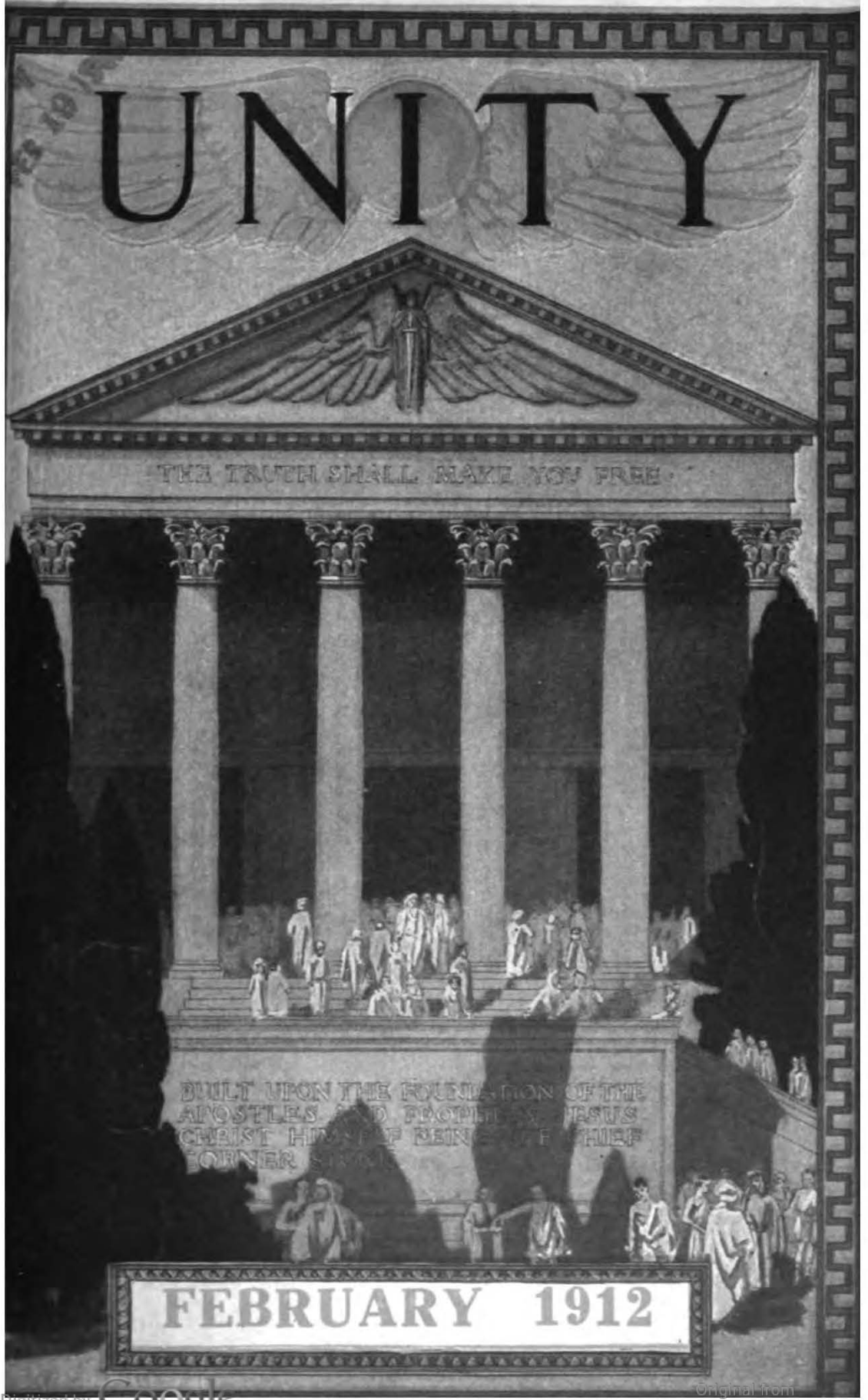


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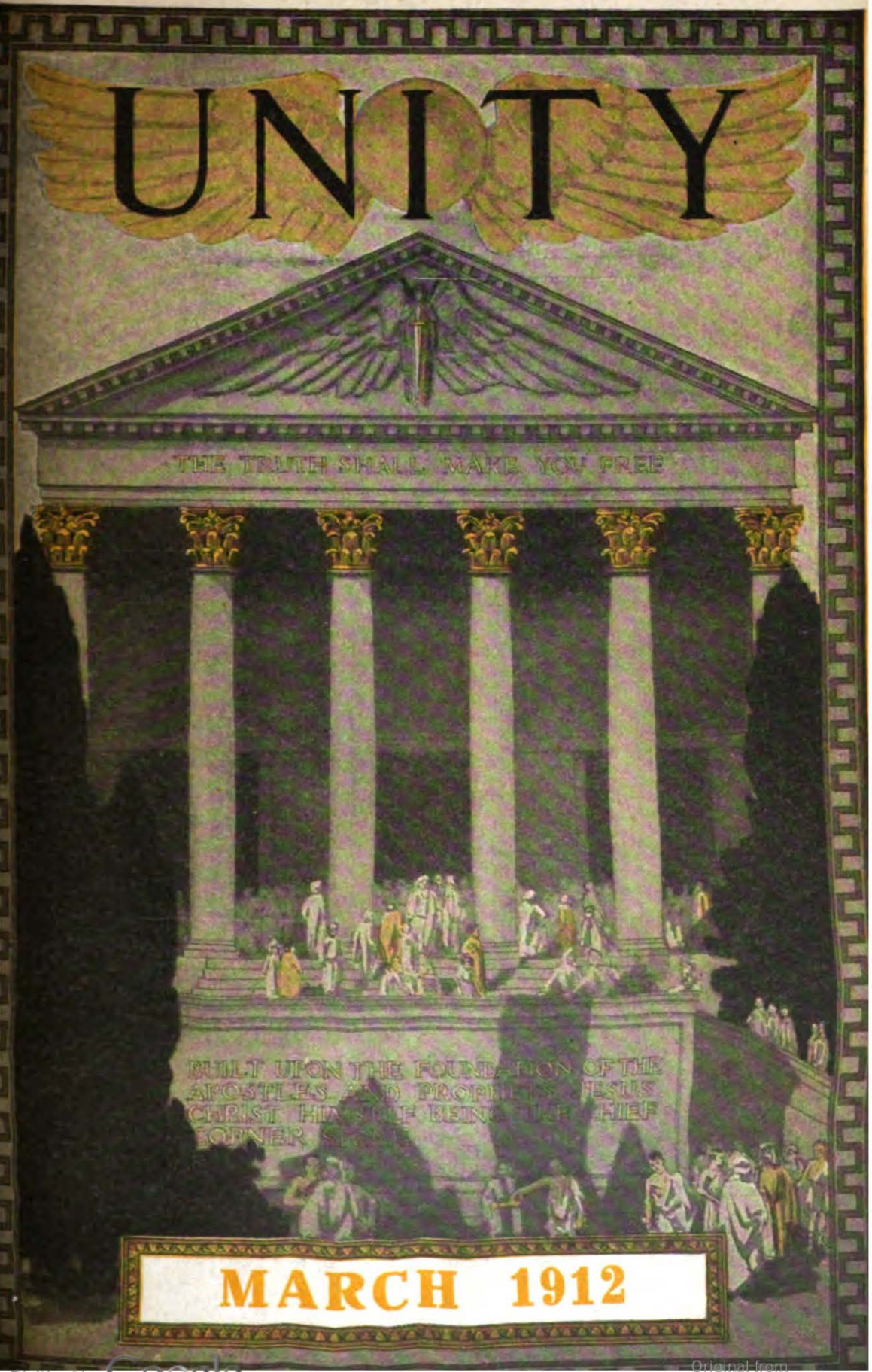
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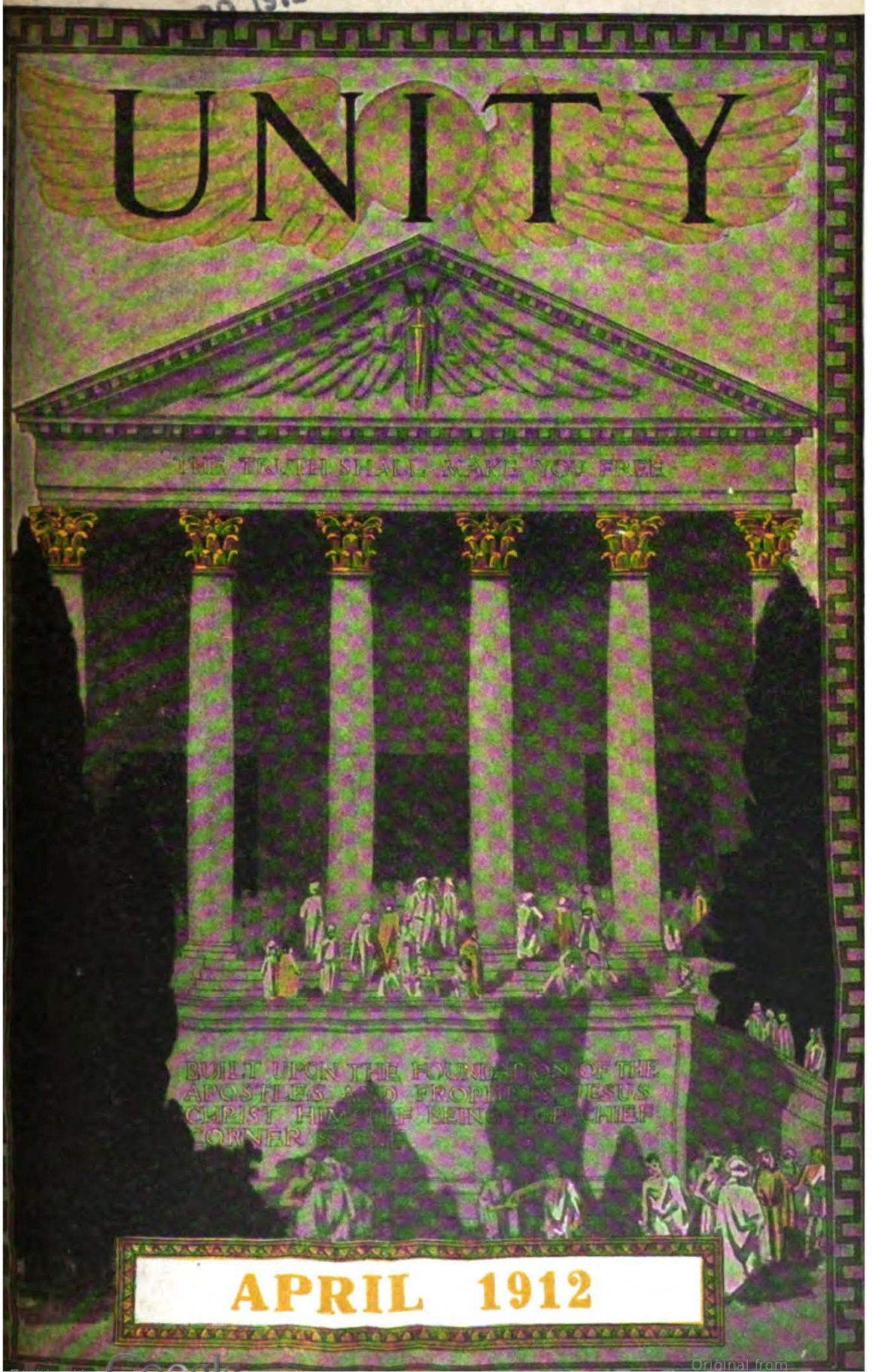
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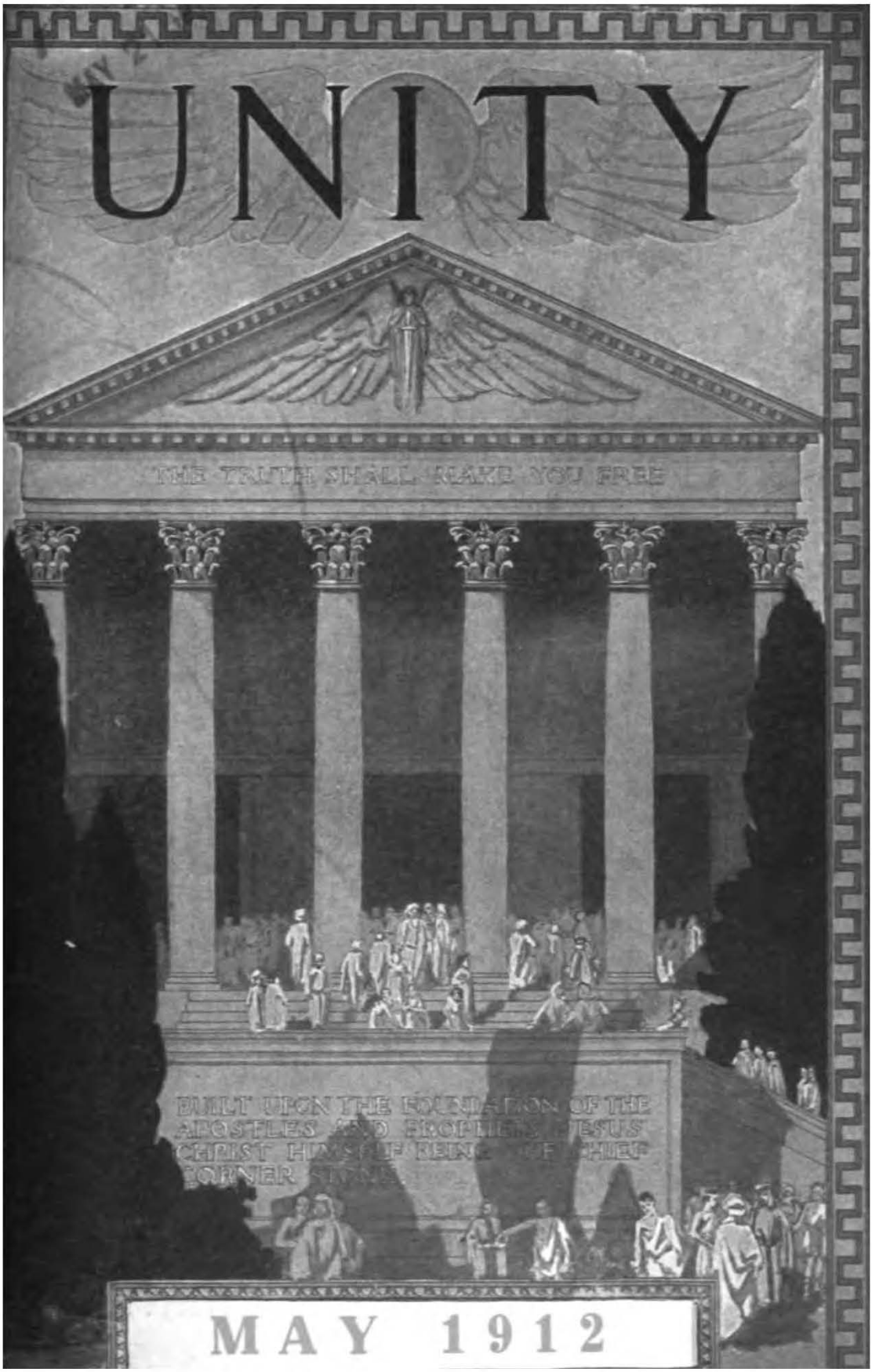
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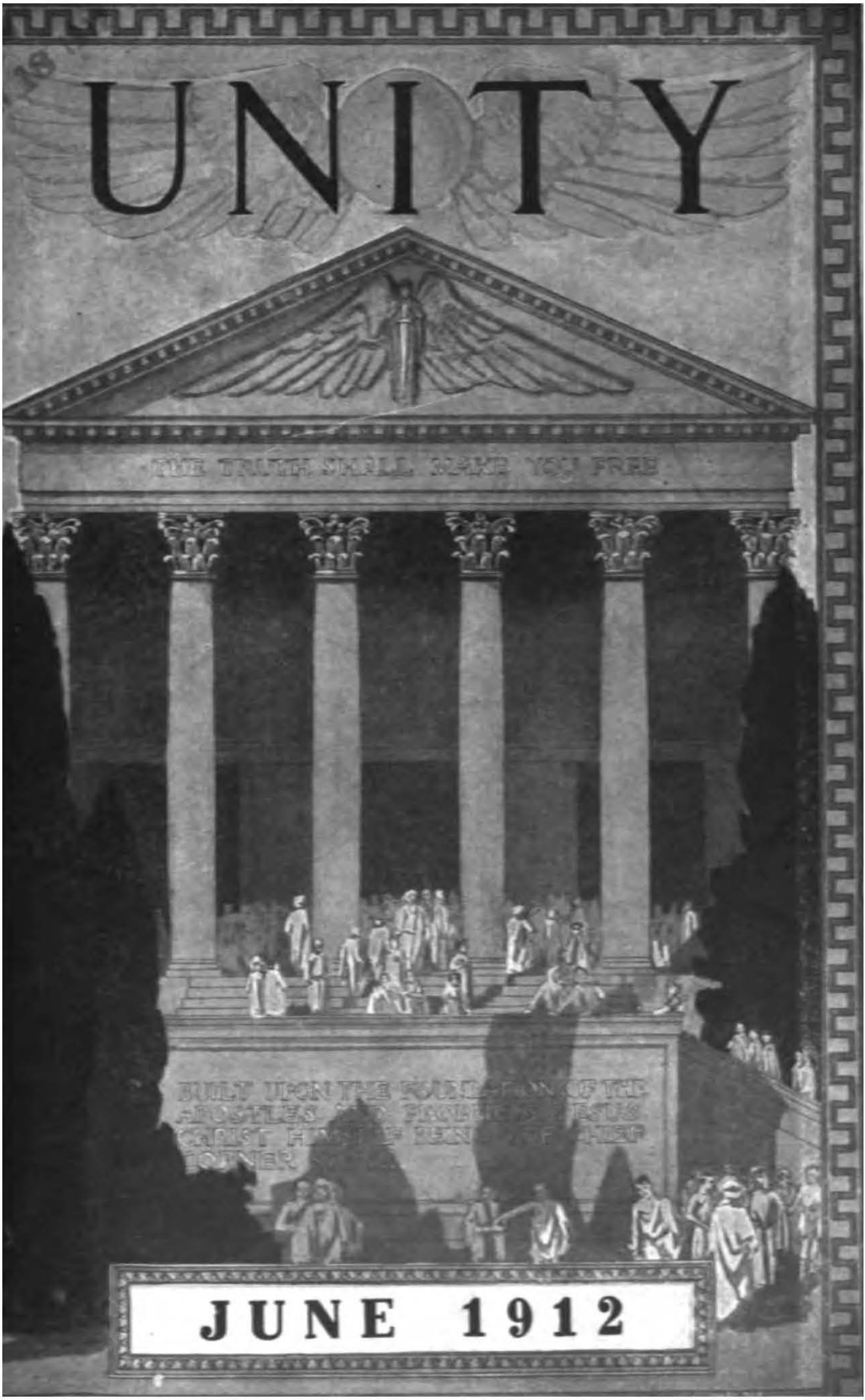
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CHRISTIAN HEALING

By Charles Fillmore

Some months ago we asked the readers of "Christian Healing" to select the chapter which they considered the best in the book, and give reasons why.

Many good words were received in favor of every chapter in the book. The twelfth chapter, "Love," however, called forth the greatest number of letters and good reasons. It was, therefore, chosen to be printed in a separate booklet for distribution.

The reasons for the choice of the various chapters are so good that we here make extracts from a few letters containing them:

Ionia, Mich.—The book, "Christian Healing," is the best book I ever read. Every chapter vibrates with truth, but the one on "Love" thrills me to the center of my being.—*Mrs. M. L. C.*

Dayton, Tenn.—My choice is the chapter "Love," because in mind, body and affairs the student finds that Love is pivotal, Love unifies, Love justifies, Love equalizes, Love harmonizes, Love is limitless, Love beautifies. Love joins the inner with the outer, Love is the power that moves mountains, Love is the principle that heals the wounded mind and body, Love is the fulfilling of the law, Love is the greatest need of the human life, Love is the greatest thing in the world.—*Mrs. J. V. B.*

London, Eng.—I think the best chapter to be published is that entitled, "The Development of Divine Love," because it seems to me that there can be no real development without Love, and in this chapter the author makes one realize, as never before, the potency of Divine Love. Right thinking is the secret of true progress in the spiritual life. In this chapter it is shown that without Love there can not be right thinking, which perhaps students in the Science of Thought are apt to forget, and so do their thinking on wrong lines. The whole book is so full of valuable teaching that it is very difficult to make a choice of just one chapter.—*A. M. M.*

Berlin Heights, Ohio—This one chapter, "Love," is the climax of the twelve lessons, and by the power of that one word, Love, repeated over and over I can overcome resistance, opposition, obstinancy and anger.—*A. T. P.*

Staunton, Va.—The chapter on "Justice and Judgment" is my choice. I have read this chapter over and over with a view of getting it into my life. I have judged others all my

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life, being very charitable to great sinners, but having no mercy on "critical people." I thought them cruel and heartless. Your chapter has helped me to forgive the critics, has therefore helped my liver, has increased my peace and poise, has made my faith in justice a practical thing, has helped me to forgive even *circumstances*, has proved itself the chapter for me. So I thank you for that chapter.—*Mrs. E. C. H.*

Syracuse, N. Y.—Chapter Six I consider the best in the book for the following reasons: First, because this chapter taken by itself can be understood without a knowledge of the other chapters of the book. Second, because it is of the greatest *practical* value to one who has entered upon the work of regeneration. When one understands the power of the Word as explained in this chapter, he can put it in practical use in his everyday life, and through it can build the body and this world in accordance with the Truth.—*Mrs. B. B.*

Petersborough, N. H.—"The Formative Power of Thought" I believe to be the best chapter, because of the need of teaching people to realize the power of thought. Too many people believe that evil in the mind can do no harm unless it be expressed in speech or action.—*Mrs. E. C.*

Onawa, Ia.—Lesson One is my choice because it gives the basic principle of the book, the religion, the world and the universe. Because it corrects the common misunderstanding of God's relation to man, before which nothing can be accomplished. It is a summary of the entire book, and therefore would be the best chapter to print alone.—*H. W. H.*

Los Angeles, Cal.—Lesson One I consider the best because it is full of the inspiration of the Spirit, and leads one to understanding and wisdom and power in the light of spiritual illumination, until he is led into the light of Truth.—*M. F.*

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2. The name of applicant, with address and date of writing, should be written at the top of the paper. Following this the name of the chapter chosen should be given, and then the reasons for its choice.

3. Only one side of the paper should be used.

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With mountain range or
sea.
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Truth's lips,
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From soul to soul o'er all the
world,
Leaps one electric thrill.

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